The Nation.

NEW YORK, THURSDAY, NOVEMBER 4, 1897.

The Week.

The reaction throughout the country against Republicanism, as represented by the McKinley Administration and the tariff legislation passed at the extra session of Congress, proved overwhelming on Tuesday. The tide which transformed a plurality of 268,469 for McKinley in this State last year into one of about 60,000 for the Democratic candidate for the Court of Appeals bench this year, swept on into Ohio, where it almost, if not quite, wiped out the Republican plurality on the State ticket and rendered the Legislature almost a tie, as against 110 Republicans and 28 Democrats in the last body; while Iowa, which gave McKinley more than 65,000 plurality last year, and has always gone Republican in State elections except on the prohibition issue, was saved by a narrow margin. McKinleyism in the White House and Dingleyism in Congress combined are proving even more disastrous to the Republican party than McKinleyism in Congress seven years ago.

Platt has "saved his organization" at the most stupendous price ever paid by a political leader. He has turned over Greater New York, with its enormous patronage and $75,000,000 of annual expenditure, to the Democratic party for four years; he has lost the State irrevocably, converting a plurality of 268,000 for McKinley and one of 212,000 for Black, into a Democratic plurality of 60,000. He has nearly if not quite lost control of the Assembly, and hence of the Legislature. What prospect is there, in view of these results, that the Republicans can elect a Governor next year, or can carry the State for a Republican candidate for the Presidency in 1900? Greater New York, with its 3,500,000 of people and its 567,000 voters, will henceforth be the most tremendous Democratic stronghold this or any other State has ever seen. To secure this invaluable Democratic advantage, the Republican boss "jammed" the new charter through the Legislature, and then "jammed" the enlarged city into the possession of Tammany Hall by running Tracy for Mayor—"to save the organization." Was ever a great political party in the hands of a more extraordinary "leader" than this? And what a triumph for that leader that he should be able to get 100,000 Republicans to help him carry his policy into execution.

The new Municipal Assembly will be an overwhelmingly Tammany body in both branches. There will be only a handful of Republicans in either house, so that, as an element of the new city government, this local legislature will work harmoniously with the other branches of Croker's administration. The character of the Tammany membership is about as poor as could be imagined, falling quite uniformly to the level of our worst Boards of Tammany Aldermen. Fortunately this new body has very little real power, but it has, nevertheless, large confusing powers in many directions, and opportunities for general jobbery which are not likely to be neglected. If it were composed of the most intelligent elements of our population, this local legislature would be at best a virtually useless body, but it would be harmless. As it is, time alone will show how great a capacity for mischief may be lurking within it.

The bigger the Greater New York, and the more difficult of organization, the more comic the way the charter was passed. It was passed as never before was passed the organic law of a civilized community. We predicted incessantly, while it was under consideration, that there would happen, at the first election, exactly what has happened—the passage of this new municipality, with its roads and parks to make, its bridges and tunnels to build, its streets to asphalt, its municipal buildings to erect on an enormous scale, and its $75,000,000 of revenue to administer, into the hands of Tammany. The calm with which Platt and his men seemed to contemplate this last spring, satisfied us, and most other intelligent observers, that he had some sort of understanding with the other side, and that it was a matter of indifference to him personally which side won, if he once got the charter to work. What we did not anticipate was that he would find it so easy to rally to his aid 100,000 Republicans in this city and a man of Gen. Tracy's standing to obey his orders and serve his purposes. Most of these Republicans are undoubtedly honest men, but the extent to which their devotion to "the party" carries them, and the readiness of Gen. Tracy to sacrifice the good name of an honorable career for an "influential" practice at the bar, are things for which we certainly were not prepared. The novelty of such phenomena in human experience naturally justifies the belief held by many that they are not wholly due to human agencies.

Mr. Low's final address to the voters, like all of his campaign utterances, was a model of its kind. We have never had in any campaign, city, State, or national, a candidate who has confined himself in all his speeches and addresses so completely to the matter in hand as Mr. Low has. The simple issue of free and honest government by the people has been the subject upon which he has dwelt to the exclusion of all others. In his final appeal this was the only subject pressed upon the voters' attention. Speaking of the Citizens' Union, he said:

> "(1.) It stands for local self-government, for a government of the city by the people of the city, and in the interests of the city. It opposes the government of the city by the machine of any party.
> "(2.) It stands for the right of the people to nominate their own candidates, as well as to vote for them. It opposes the dictation by one man, through his party machine, of nominations for public office, irrespective of the popular wish.
> "(3.) It stands for the responsibility of public officers to the people, and it opposes the claim of the machines to use the government of the city in their own interests."

No man was appealed to on the ground of partisanship, but all citizens were asked to give their support to candidates who were pledged only to supply the city with good government. In order to see what an advance this kind of final appeal is, we have only to contrast it with that which Gen. Tracy put out, addressed to the partisan prejudices of Republicans, begging them to stand by their party first of all, and to do their utmost to get possession of the city for the Republican party; Tracy being fully aware that every Republican who listened to him and followed his advice would be giving his vote in favor of turning the city over to Croker for four years.

In a public speech last week Mr. John Brooks Leavitt made certain charges against T. C. Platt in connection with the New York Life Insurance Company, which the cashier of that company promptly denied. The latter admitted, however, the payment of "$30,000 or more," not to Mr. Platt, but to, or on account of, the late John F. Smyth, then State Superintendent of Insurance, in connection with an examination of the assets of that and other insurance companies. The cashier thinks that in all probability this is the origin of Mr. Leavitt's story. We think that it is more easily traceable to the passage of the bill by the Legislature, some years ago, by which the life-insurance companies were relieved of the payment of about $750,000 in back taxes which was decided by the Court of Appeals to be due to the State. The late Gen. B. H. Bristow resigned his position as trustee of the New York Life Insurance Company because he could not get any satisfactory explanation from the late President Beers of a payment of $30,000 or more from the company's trea-

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sury about that time. So he informed some of his friends. We do not affirm that this money went to Albany, nor do we think that Mr. Beers put it in his own pocket, nor do we imagine that it disappeared by magical conjuration. We are well convinced, however, that its disappearance is typical of many similar payments made before and since by corporations in this city to secure what they call "protection," which keep party bosses in power and enable them to buy members of the Legislature and to hurry the republic to destruction by corrupting the instrumentalities of government.

The funeral of Henry George was a striking demonstration of the popular attachment that has grown up in this community towards a man of high purpose, single-mindedness, and devotion to what he conceived to be his duty. As one of the speakers said, Henry George might have filled important offices, he might have made money, he might have achieved most of the things that are accounted success in this world. He had all the qualifications that make up the equipment of the successful politician—all except one. He could not crook the pregnant hinges of the knee that thrift might follow fawning. It was impossible for him to deliver any other message than the one he did deliver. As another speaker at the funeral said, the people there assembled were in part those who accepted Mr. George's teachings, in part those who accepted some of his teachings and rejected others, and in part those who accepted none but rejected all of them. Yet the whole vast assemblage within the hall and the vaster one without were drawn together by profound respect for a gifted man who followed his convictions and turned not to the right hand or to the left, who carried no muck-rake to draw place or profit to himself, but held fast to the truth as he understood it, leaving results to the ordering of Providence.

So much of Mr. George's life and work was given to the single-tax theory and the land question that scant attention has been drawn to other labors which, to our mind, were more important. He was a friend of peace. When the fighting element of the community was so stirred by President Cleveland's Venezuelan message, the voice of Henry George was among the first and most potent to rebuke it. When, at a later period, the arbitration treaty with England became a public issue, he gave it the warmest welcome. He hated war with a holy hatred, and he hated the preparations for war, because he believed that, in our case, if not everywhere, they tended to bring on war. He believed that the burdens of war, both in blood and treasure, fall mainly on the working classes, and this was an additional reason for his detestation of it. Here again he delivered his message because he could not do otherwise. He was a free-trader out-and-out. He knew that protection was a tax on labor, that what was given to one by that system was taken from another, that there was no law, and could be none, to compel the beneficiaries of the tariff to divide with their operatives, still less to divide with other people; and hence that the system was part delusion and part fraud. And so he spoke and wrote, producing one book that is among the best ever written in English on that subject. In all that it fell to Henry George to do there was a scrupulous morality and fidelity to the interests of his fellows.

Mr. Dingley's deficit for October was only $9,300,000, and November leads off handsomely with a shortage of $530,000 for the first day. These deficits, be it remembered, occur in the face of expenditures visibly "held up." Mr. Gage, that is to say, very properly exercises his discretion in the matter of certain payments which are authorized, but not strictly compulsory at a fixed date. The bill will have to be settled in the end, but it is comforting to hold it back until the promised surplus revenue is in hand. But that Dingley millennium will have to hurry up; one third the fiscal year is gone, and the deficit is $38,000,000.

Secretary Gage's "plan" for reforming the currency has met with little but an eloquent silence. This may be due in part to the absorption of the public in pending elections. But we fear a deeper reason is the despairing feeling of the business community that Congress will be indisposed to touch the currency with the tip of a finger, and that the Administration has not the stomach for a fight on the subject. Mr. Gage is, of course, committed, and will no doubt make a strong and urgent report; but what will the President do? It is generally agreed that, as at present minded, he will make only a perfunctory recommendation—something like Mr. Harrison's allusion in his message to Secretary Windom's report: "Here is the report of the Secretary of the Treasury, which I hope you will read carefully and try to understand; Heaven knows, I don't understand it!" But Mr. McKinley has a better reason for faltering zeal in the cause of currency reform. As he explained last March, the first thing was to raise a sufficient revenue; after that would come currency reform. Now as a matter of fact he is not within $38,000,000 of sufficient revenue; so how can he be consistently asked to go on with currency reform? But we hardly look to see him put this argument in a message to Congress.

News comes from Honolulu that the dispute with Japan over immigration is all but settled. It is also stated that the Japanese Minister to the United States, now on leave of absence in Tokio, will be replaced at Washington by another envoy. This is to be a rebuke to Minister Hoshi for taking so high a tone with Secretary Sherman about Japan's interest in our annexation of Hawaii. But this, we must think, is a very mistaken view for annexationists to hold. If everything is such plain sailing now, if nobody objects in the slightest degree to our taking the islands, it at once becomes doubtful if we want them. The general feeling in the country is that it is probably a highly foolish thing to annex Hawaii; but, if anybody says we mustn't, we'll do it though it were twice as foolish. So we think a better theory of the Japanese Minister's recall would be that he had fallen under displeasure for having assured Secretary Sherman that Japan had no idea of annexing the islands herself. That was a fearful blunder; everybody knows that Japan wants the islands; therefore, we must have them. Annexation strategy seems to be flagging.

The form of autonomy which Spain is now prepared to grant Cuba is but vaguely outlined as yet in the accounts of it given to the press. But there is no reason to suppose that it allows any such measure of home rule as Canada, for example, enjoys. Either by power lodged in the Governor-General, or by a veto reserved to the Spanish Cortes, a sure check on local control will be retained by the Spanish Government. Moreover, it is to be remembered that autonomy, even if freely granted and frankly accepted, would not solve the whole problem, which is so largely one of finance. Cuba, even if her industries were not ruined, could not bear the crushing burden of taxation which would be sure to be laid upon her after the war. Discontent and the outbreak of another rebellion would be almost certain to follow. But the great trouble with any scheme of autonomy is that it comes too late to satisfy either the Cubans or the American Congress. The insurgents take the offer of home rule as a confession of weakness, and say it will merely make them redouble their efforts to secure independence, which is now more than ever their goal. And it is difficult to believe that Congress can be kept from some kind of pro-Cuban vote early in December. In its temper lies Mr. McKinley's real perplexity. But until Congress meets, it is promised that he shall do nothing.

The English bimetallists are not at all discouraged by the bursting of the Wolcott bubble. They issue an address pointing out the great victory they have

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won by having "attention called" so prominently to the subject of international bimetallism. This is like Paddy's consolation when the pig crashed through the window and got away; at any rate he knew the size of the cratur now. Yes, attention has been called to international bimetallism; also ridicule and contempt. All the world sees it lying dead in Downing Street. But, as the English Bimetallic League says, the slaughter has attracted great "attention," and the funeral will be attended by many mourners. Chief among these should be the "brainy" Balfour. The idea, said one of his admirers just the day before the fatal blow was struck—the idea of Balfour's staying in a cabinet which would do bimetallism to death! But there he stays just like a less divine being. Perhaps it is only to make his mourning official. No one doubts that it is heartfelt.

While earnest protests are raised against the further immigration of "cheap labor" from Europe, it is noteworthy that recourse must constantly be had to such labor, even in a State like Massachusetts, where the movement for restriction has been very strong. Many pieces of "State road" are being made in different parts of Massachusetts; and even in rural towns, where foreigners are almost unknown, it has often been necessary to employ Italians sent thither from the large cities. The same thing is true even of the smaller cities. A new street-railroad is being constructed in North Adams, and when the company began work, it brought in a gang of Italians. The Central Labor Union at once raised a "howl" about the injustice thus done the poor workingmen of the city, whereupon the company explained that it had imported the outsiders only because it could not find the men that it needed in the city. A firm which has the contract for a job of street paving has had the same difficulty, and it has actually been compelled to advertise in the local papers in order to get a sufficient force. The employers say that there is not a man idle in the city who wants to work, though there are not a few who are idle but will not work.

The utter breakdown of prohibition in New Hampshire is now confessed, even by its most earnest advocates. Testimony to the fact which is of the highest importance was furnished at the convention of Baptists in Manchester a fortnight ago. The whole subject of temperance was discussed at length, and the result was the adoption of resolutions which declare that "we view with consternation the influence of the saloon in our State, and regard it as a nuisance which ought to be suppressed"; and that "we note with great sorrow the open violations of the prohibitory law in our cities and towns with the evident permission of our commissioners, mayors, and police officials." Nobody attempted to deny that this statement as to the wholesale violation of the law was entirely true, and if it is true, it would seem as though the most ardent prohibitionists must soon see the folly of keeping on the statute-book a law which cannot be enforced, and which results in "free rum."

The killing of a promising young Georgian, who was a student at the State University, as the result of a game of football at Atlanta on Saturday, has led to the announcement by the Chancellor that no more playing of the game will be allowed in that institution. The announcement commands general approval in the State, and many members of the Legislature favor the passage of a law to the same effect applying to all. A similar prohibition of the game by the principal of a high school in Milwaukee, because of the serious injuries suffered by several members of the eleven in a recent game, is to be noted, together with an admirable deliverance on the subject from Mr. Charles Quarles, President of the Milwaukee School Board, who favors action by the board that will make this prohibition general. It is refreshing to find an educational authority who appreciates that boys are "presumably sent to school for mental training," and who is not deceived by the cant about physical training into favoring a game which has a "hospital list" as an invariable accompaniment in every institution where it is played. So, too, it is encouraging to hear the president of a school board laying down the sound but now generally forgotten principle, that the authorities in charge of an educational institution "have no business to countenance, and so encourage, dangerous sports."

There is nothing like agreement among the authorities as to what constitutes "slugging" in football, or as to what extent slugging on the part of university students should be condemned. This is not to be wondered at. It will be remembered that a Yale professor three years ago, in a book on the science, held that "personal encounters of some sort seem absolutely necessary to the education of young men, especially men of the strongest character." At what point does a "personal encounter" between players of rival teams cease to be "roughness," which is held by experts to be as permissible as it is necessary, and become "slugging," for which President Harper of the University of Chicago has announced that the offender "will be dropped from the team and University at one and the same time"? This is just now a burning question in Syracuse and Colgate Universities. In a recent game between elevens representing these institutions it is alleged that "Syracuse players intentionally 'tackled' Colgate men who did not have the ball, contrary to the rules of the game, and seemed to slug as if trained in the ring instead of on the gridiron"; that "the Syracuse fullback, while being forced back with the ball by Colgate men, lost his self-control and deliberately punched one of the Colgate men in the eye"; that "naturally Colgate men retaliated"; and that finally "the players all lost self-control and some of the spectators tried to quiet them." It is further affirmed that "Syracuse men were heard to speak laudingly of players who slugged, and in condemnation of the action of President Harper of Chicago in reference to such actions."

The London *Economist*, commenting on the rumor that Lord Salisbury had resigned, advises him to give up one of his offices, that of Foreign Secretary, on the ground that, whether true or false, there is a strong popular impression that in that office he has failed. On the other hand, it advises him to keep the Premiership, on the ground that he has great mental powers and high rank and is a favorite of the Tory party. The truth is that Lord Salisbury, like Mr. Balfour and many others, owes his reputation for all sorts of ability, simply to his being an anti-Home-Ruler. Previous to Gladstone's attempt at Irish home rule, and especially after the Berlin treaty fiasco, there was no general impression of his ability whatever. His meek succumbing to Disraeli, whom he hated and despised, his clumsy device of a secret understanding with the Russian Minister, and then astounding denial of its existence, and the whole hodgepodge called "peace with honor," gave the country the idea of want both of capacity and of good faith, and made Mr. Goschen's declaration that he was not prepared "to give Lord Salisbury a blank check" in foreign affairs, seem a very good *reductio ad absurdum*. When Gladstone took office in 1886, Lord Salisbury had, in the public eye, failed or was incompetent, and Mr. Balfour, though sixteen years in the House of Commons, had never been heard of. Lord Salisbury has never said or written anything to give an impression of mental power. He has published nothing, and made no sort of literary display, except smart and cynical articles in the *Saturday Review*. Both he and Mr. Balfour, to say the blunt truth, owe all their eminence to the wild alarm excited in England by the Home Rule bill, and to their social position. They rode into power and fame on the crest of this wave, and they have been found out in two years, Lord Salisbury by his diplomatic failure and Mr. Balfour by his bimetallism.

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THE ROOT OF THE MATTER.

Nothing more dramatic has occurred in our political history than the reappearance in the canvass of Henry George, after many years of seclusion and apparent failure, to reaffirm his doctrines and resuscitate his fame by an early and sudden death. Never was it more true than of him, that, being dead, he yet speaketh; for we do not believe it is an exaggeration to say that his death has given twice the force to his words they would have had had he lived. For we may fairly conclude that had he lived he would have been defeated at the polls, and his peculiar doctrines would again have shared his political eclipse. But he took himself at once out of the category of preachers of hopeless opinions by his vigorous attack on the root of our city evils. Most other orators treated Croker's and Platt's badness as the cause of our woes. He said: "The trouble lies deeper. These men do only what all bosses have done, levy blackmail on people whom they can attack through venal legislatures. If I am elected, you need not expect me to reform our taxation or reduce car fares. These things are beyond my powers, I know, but you may count on my bringing these rogues to justice. This I can do and will do." This talk rang through the city like a trumpet call, and stirred up the masses as no other speaking had done, and then came his death, impressing people like a heroic sacrifice for the public good. Considering everything, the speculation which followed on the effect of his death on the canvass was droll, if anything connected with such a tragedy could be droll, for Croker and Platt both maintained that those whom he had roused would at once go over to the causes which he hated and to the men whom he denounced.

Mr. George's stern and energetic presentation of Platt and Croker as criminals to be punished was in a certain sense a new idea. Most of our other orators had given it the go-by, and treated "Mr." Platt and "Mr." Croker simply as over-ambitious political opponents, who merited nothing more than defeat at the polls. George shook the handcuffs and striped jackets before their eyes, and pointed them out to his followers as double-dyed criminals, whose condign punishment he would, if elected, consider his first and most solemn duty. The moral law, for the first time in city politics, we may say, spoke through him to the masses. There was no mincing, no allowances, no courtesy, no compliments or qualification, such as have been showered on some other city thieves and reprobates; nothing but the Ten Commandments in their naked majesty. For this we honor his memory.

The *causa causans*, as the philosophers say, of Platt and Croker both, is the corporations which supply them with money. Could we stop corporation contributions, these two men would sink into utter insignificance. They owe *all* their importance to the money they are able to dispense. How they spend it and where they get it is well known, and has been frequently pointed out. No one, not even Quigg or Lauterbach, pretends that, if Platt had not this money, his doings and sayings would have the slightest importance. He has none of the qualities of a popular leader. He is not eloquent, or witty, or wise, or magnetic. Low cunning he has in abundance, but even a band of thieves would not enlist under him on this account. His appearance simply as a candidate for command would set a band of brigands in a roar. He is what he is simply because he holds the bag. Take the bag from him, and an enthusiastic canvass against him would become supremely ridiculous.

It is to be observed, in confirmation of all this, that whichever boss is able to command the city money, as a rule, also commands the Legislature. The Legislature goes with the city much as a Waterbury watch goes with a suit of ready-made clothing, or a chromo with a year's subscription. The corporations give money to both bosses, but they always give most to the one which has won the last city election. It was the general impression that Platt had shared in the victory of Strong—that is, that it was to him the credit of the Strong victory would accrue—that enabled him to get together such a collection of venal cattle as made him Senator over Mr. Choate. The legislators obey the "Old Man" for precisely the same reason for which the porter obeys him at No. 49 Broadway. They know they would lose their places if they did not obey him. When Tammany won the city, Croker stepped into the boss-ship at Albany without the smallest question in any quarter. He soon had the Legislature, and his Sulzer, and the usual gang of mercenaries ready to pass laws without discussion, on telegraphic orders, almost as a matter of course, and all because he then carried the bag, not because he was an orator, or statesman, or influential in any good or moral sense.

Now, where did the bag come from? It came from the corporations. No bag, no boss. Could we stop the bag, we might still have bosses, but they would be bosses like Daniel Webster, or Silas Wright, or William H. Seward, or Low, or Hewitt, who would be followed and obeyed because they were loved and admired, or were considered wise counsellors, or had become great party leaders through force of eloquence or political skill. Therefore, we say unhesitatingly that unless a victory at the polls were soon followed by fresh legislation making the payment of money by corporations to *any one*, for political purposes, a penal offence, entailing a few years of stern penitentiary, and making the payment of money to candidates for the Legislature *by any one*, or its receipt by any one, also a penitentiary offence, we should have the boss back again in a very short time. The great aggregations of money known as "corporations" are a new thing in the modern world. The extravagant use of money in elections is also a comparatively new thing in America. Both of them were unknown to the men who in our constitutions laid the foundation of our polity. Neither of them has been adequately dealt with, or dealt with at all in our legislation. There has, therefore, grown up rapidly that curious creation of mixed bribery and blackmail known as "the boss." He must be dealt with by law speedily if he is not to ruin our government, and the corporations must be expelled from politics if they are not to rule us wholly through a new form of government, which would be the meanest and basest contrivance devised by man since he began to live in society.

EX-MINISTER TAYLOR ON CUBA.

Mr. Hannis Taylor, our Minister to Spain under President Cleveland, publishes in the *North American Review* for November an article on the Cuban question which is important in both source and substance. It might be thought indelicate for Mr. Taylor to write about Spain as he does soon after leaving Madrid. He himself seems to feel that his article is open to the suspicion of being thought undiplomatic, but excuses his writing it on the ground of its being his "duty to lay before my countrymen my humble testimony on the whole subject." We never were, in this country, great sticklers for diplomatic propriety, and Mr. Taylor need fear little censure on that score—especially when he comes forward not as an idle gossip, but as a slave of duty. For the rest, it must be said that his high standing as man and scholar, and his opportunity for studying Spanish politics at first hand for four years, lend him an authority in the matter in question to which few can pretend.

Mr. Taylor's analysis of the causes of the Cuban rebellion agrees with that made by intelligent Spaniards. It is a rebellion based on economic reasons and inflamed by misgovernment. The prosperity of Cuba depends upon two great staple products—sugar and tobacco—and these have been at the mercy of foreign tariffs and the benighted legislation of the Spanish Cortes. It is not necessary to go over the details. The present revolution started, it is confessed by Spaniards, in industrial discontent and misery, and its aim is primarily to secure commercial independence; political independence is subordinate, but goes with it.

This is a familiar story, but the point to which Mr. Taylor speaks with peculiar weight is the ability of Spanish states-

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men either to grasp the real problem of Cuban government or to solve it. Here he is emphatically despondent, but not more so, we believe, than the facts warrant. As he says, the idea of colonial autonomy, in the English sense, of local control of local affairs, is an idea which has never yet got lodgment in a Spanish head. The Government now talks about granting Cuba home rule, but really does not mean it, because it does not even understand what home rule is. Nor do the Spanish people as a whole, who would think of a Cuban Parliament, with the powers, say, of the Canadian Parliament, as equivalent only to surrendered Spanish sovereignty. Mr. Taylor says, and doubtless with truth, that Spaniards would rather lose the island by force of arms than make it a grant of liberal self-government. The displacement of Gen. Weyler by Gen. Blanco will make no real difference. Reforms and an extension of local government may be promised; but any form of autonomy conceded by Spain would be hollow because neither Spanish Government nor people understand what autonomy really means. If it were granted in name, it would be only in the way in which the Bourbons granted the Charter—not that they had the least idea of living up to it, or thinking that anybody would suppose they would.

So far Mr. Taylor on the causes of the rebellion and the impotence of the Spanish Government to heal the Cuban sore. In these matters he writes as one with authority. What he says of the duty of the United States, what he advises Congress to do, what he predicts as the result of his advice if it is taken —all these things must be accepted for what they are worth. Yet it cannot be denied that they will be apt to have great weight with the country and with Congress. What Mr. Taylor hopes to see is, he says:

"The prompt adoption by Congress, upon its reassembling, of a joint resolution, embodying three clear and definite propositions: The first, asserting our right and duty, not only to ourselves, but to humanity, by virtue of the universally recognized doctrine of intervention, as well as by virtue of the Monroe Doctrine, to put an end to the dreadful conflict so long raging in Cuba, because it involves not only the constant disturbance of our internal peace, but also the destruction of great commercial and property interests of our citizens; the second, asserting that, after enduring patiently all such evils incident to fifteen years of war in Cuba out of the last twenty-nine, the Government of the United States has offered in vain its friendly offices as peacemaker to Spain, in hope of aiding her, without offence to her susceptibilities, in bringing to a close a strife so destructive to the material interests of both countries; the third, declaring that the Government of the United States, in view of Spain's refusal to accept such friendly and respectful mediation, has now resolved to exercise upon its own responsibility its entire moral influence, to the end that the war in Cuba may be brought to a speedy close, provided Spain fails to accomplish that result in a reasonable time, to be clearly indicated."

Mr. Taylor thinks that the passage of such a resolution could not be "justly regarded" by Spain as a *casus belli;* but this is surely to presume upon Spain's weakness. She may be weak, but she is as proud as ever. In fact, there is reason to believe that, as in the case of a decayed noble family, she clings to the last remnants of her former greatness with a pride that is all the fiercer for her enfeeblement. This at least is certain, that Spain would prefer to lose Cuba as the result of a war with the United States rather than surrender the island to the insurgents unaided. So it would be the height of folly for Congress to pass such resolutions as Mr. Taylor urges, without seeing that they lead directly to war with Spain, and without preparing for such a war. Our duty is our duty, whatever the result; but we must not flatter ourselves that we can discharge it with light hearts on account of "sunk Spain's prolonged death-agony."

COLLEGE ENGLISH.

The Harvard Committee on Composition and Rhetoric have made their final report to the Board of Overseers, on "College English"—that is, on the English of the young men who present themselves for entrance to the college. The three previous reports were devoted mainly to the revelations made as to the quality of this English by the freshmen's examination papers and themes. They reflected, many thought, too severely on the want of proper previous training in the preparatory schools which these papers and themes seemed to indicate. Many teachers resented warmly the conclusions of the committee, and some doubted whether there was any sufficient basis for them in fact. The committee then sought to meet these objections by the publication of specimens of the compositions on which they had commented. These specimens were, as a rule, deplorable, but still the use made of them was unsatisfactory to the schoolmasters, who had many ways of accounting for their badness without accepting the blame for their own schools.

Much of this blame was thrown on the practice of testing English by translations from the Greek and Latin, inasmuch as this really imposed on the student the necessity of showing skill in the use of two languages, when he was nominally called on for proficiency only in one. The committee acknowledged that there was some force in this excuse, but the fact still remained that the English of the freshmen was so very poor that the college had been compelled to establish a course called "English A," in which to teach the rudiments of English composition so as to fit the young men to profit by the remainder of the college course. The committee accordingly determined to try to get to the root of the trouble in another way, by addressing queries to the young men and women in Harvard and its annexes, touching the preparation in English they had received in their respective schools. They received 1,308 answers, on which the report before us is based. These answers have been bound together, and have been deposited in the college library, where they will probably afford a useful means of comparison to some future generation. One hundred and fifty-eight of them have been printed in an appendix to the report. They will well repay the perusal of all who are interested in methods of education.

Many of the facts one gathers from them are worth more than a passing notice. One, however, of which they make no mention, and, perhaps, the most formidable, is the hindrance the teacher of English in America receives from the belief of both parents and children, that they know English well enough. Very many of the parents and of the boys who go to college, have found that the kind of English they speak and write has served their purpose through life, and they, therefore, are not deeply impressed with the necessity of better English for their children. Speaking or writing bad English does not discredit a man or woman here socially, as speaking or writing the language of the country badly would in England or France. In most American towns success in life would furnish an ample answer to criticisms on one's speech or letters; in Europe it would only make the want of education more annoying. For somewhat similar reasons, the boy is not apt to carry the teacher's corrections far out of the school-room. He rushes back to his playmates and repeats joyously with them the solecisms against which the schoolmaster has just warned him.

But this is not the difficulty which comes out most prominently in the answers. In fact, it hardly comes out at all, and many teachers' own practice is too faulty for them to plead it. The thing in which nearly the whole body of the students seem to agree as their chief hindrance to acquiring skill in English composition at school, is want of *practice.* They all, or nearly all, say that the main reason why their themes and compositions did them so little good was that so little time was given to them. Once a week or twice a week only, were they called on to write English correctly at school. Next after this comes the futility of much of the instruction—the reading and memorizing of classic and imperfectly understood English authors, and the listening to exhortations about "style" and method, and the correction of English sentences made bad for the occasion. In fact, much of the instruction, considering that it was furnished to mere boys, appears to have been, according to the report, of extraordinary absurdity. The courses of the schools seem to be largely courses in literature given to persons who have still to learn the language. The teach-

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ing of the proper use of the language, therefore, has been left to the college, which ought to be able to give all its powers and time to the teaching of literature. Next to want of practice in the schools, there is nothing about which there is so much unanimity as the excellence of this college instruction. Harvard "English A" is the subject of general praise; and not a few gratefully acknowledge the help they have received from it in making up the deficiencies with which they entered, showing that the same method, and especially the same attention to frequent practice, would have produced similar results earlier.

What is probably most surprising in all this discussion is that the supreme importance of practice, in learning to do anything well, with which everybody is familiar in nearly every pursuit in life, has not made more impression on teachers of English. To ride or row, to play billiards, or fence, or make speeches, or make music, practice is well known to be the essential condition of excellence. But a raw boy, who most of his time talks slang with slangy playmates, is expected to acquire a ready and correct use of the greatest instrument of human expression, through which one rises from an Australian savage to Plato or Shakspere, by two or three hours of drill and attention a week, in most of which he is called on to talk about things of which he has only a vague or hazy understanding. Even more surprising than this is the small impression which seems to be made on the mind of teachers by the difficulty of learning to speak a foreign modern language. Most teachers have tried to learn to speak French, or German, or Italian. No man who has ever tried it has failed to find that he might read any one of these languages for years, and study the grammar, and yet be unable to write a decent letter in it or carry on a conversation respectably. If he were asked the reason, he would almost invariably reply that it was want of "practice"—that is, that to speak fluently or write correctly, he must do it every day, must live in the country so as to be obliged to do it, or live with some one with whom he spoke it incessantly, in order to make any progress. That this patent fact, with which everybody is familiar, has not had more influence on school instruction in English is very surprising. The English of youths does not greatly differ from any language in the mouth of a foreigner. Many meanings of words, turns of expression, and idiomatic ways of saying things are all strange to him, and he has to cure himself of his faults of expression, exactly as a foreigner would, by frequent repetition and continuous attention.

Another matter to which the report calls attention is the tendency of the sort of instruction given by the schools to lead young persons to suppose that what they are being taught is to make literature, not simply to use English easily and correctly. All theme and essay writing has this tendency in a certain degree, but when it is literature that is being studied, it is difficult to avoid it. The desire and ambition of most young people who try to write or speak is to be eloquent or make a mark of some kind. The letters in this collection from the Radcliffe students show how strong this tendency is among women. The answers are not plain statements of fact. They are adorned with flowers of rhetoric, with playful illustrations, with striking analogies and reductions to absurdity. Newspaper reporters, as all editors know, labor under the same difficulty. They cannot bear to narrate or describe simply. They love to give the story literary form or ornamentation, and the result is often that the account of a small accident or offence becomes a large structure of fabulous matter, resting on a small basis of fact. In some papers the story is stripped of these accidents, but they are mostly let pass to save trouble, and the result is the prevailing want of confidence in newspaper descriptions. This matter is more important than it seems, for there can be little doubt that the value of truthfulness would be greatly enhanced if the earliest lessons in English were lessons in the importance of seeing things as they are, and telling simply what happened.

THE SCANDINAVIAN EXHIBITION AT STOCKHOLM.

STOCKHOLM, October 5, 1897.

The Stockholm Exposition of Scandinavian Industries was closed on the 3d of October. Every one who visited it must have hesitated which to admire most—the modesty of the people who could conceive and carry out with such perfect taste so striking a display of their handiwork, and yet make so little parade and noise about it, or the wonderful perfection to which they have brought such of the arts as they have long practised. One is also surprised at the ability and skill with which they are adopting and adapting to their special requirements and to their natural products every advance made by others in technical science.

Stockholm is itself an example of a city possessing beautiful natural features, improved by art, as well as of a community which, under a good civil government, displays the virtues of social order; among which not the least are uniform urbanity and courtesy. Built on a group of islands and on the mainland, where the shores of Lake Maelar contract to discharge its fresh waters, with the rush of the Rhone at Geneva, into an inlet of the Baltic, Stockholm greets the eye at every turn with graceful bridges and substantial stone quays lined with shipping, ferries flitting hither and thither, handsome stone buildings, and, as a background, forest-clad hills. Nor is the delight of the eye vitiated by offence to the nose, for in-door and out the most perfect cleanliness prevails. Even the air is not polluted with coal smoke, as wood is the domestic fuel. And, in contrast to the capital of Norway, whether it be due to the Göteborg liquor law or not, a drunken man or woman is rarely seen. Altogether, Stockholm is one of the most charming cities on earth.

On one of the promontories to the south of the city, reached by a horse-car line and by ferry-boats from every section of the city, were laid out the grounds and erected the exhibition buildings. No attempt was made to imitate Chicago, nor was the world invited to display its wares. Russia, on account of her geographical relations to the peninsula, was asked to participate and accepted; otherwise it was an exclusively Scandinavian exhibition, and therefore of so moderate a size that the visitor was not bewildered and wearied to death in trying to drag his heavy limbs through mile after mile of gallery, with the horrible dread ever haunting him of being twitted when he reached home of having omitted to see some trifle or other which his more inquisitive neighbor therefore considered the best worth seeing in the whole show. It is devoutly to be hoped that the forthcoming Paris Exposition will be the last of those stupendous world-shows which have gradually grown so unwieldy as to be beyond the compass of the average human understanding and the limit of human physical endurance, Those stimuli to industry and skill which exhibitions doubtless are should be confined, either, like this, to the natural and industrial products of one section of the world, or to one group only of the objects and aims of human industry.

The setting of the exhibition was simple and in admirable taste. The grounds were laid out with a profusion of flowers, which the spirit that presides over the weather beneficently preserved from frost till the very last day—but only till then. None of the larger buildings was conspicuous for peculiarity of design except that devoted to the industrial arts, over whose large entrance hall there towered a triple dome flanked by four towers occupied by as many elevators and capped by observation-galleries. There was a flavor of Muscovite architecture about the building, though it followed closely no recognized style. Structurally it was notable, for it was the largest wooden building in the world—a forest of 34,000 trees having been felled for its erection. There was, of course, an Old Stockholm, whose walls were defended by genuine old culverins, and whose portcullis was guarded by men in leathern jerkins and armed with veritable old cross-bows. The rooms and kitchen of the castle were stocked with furniture, ornaments, and utensils of the actual age of the building reproduced. The Midway was represented by a very modest puppet-show. On the other hand, the pavilions erected by private firms were numerically on a par with and artistically superior to those of Chicago. The prominent feature, in fact, of the whole exhibition was the high average excellence of everything displayed, and the supreme perfection of certain classes of manufacture.

As might be expected, Sweden made a most impressive display of her iron and steel industry, and she did it in a measure to emphasize the chief characteristic which all her ironmasters aim at, viz., quality before quantity. There were not immense piles of iron and steel ingots, nor huge structures of pipes and bars, but models in glass of all

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her principal mines, collections of her ores beautifully displayed, and samples of the immense variety of articles she manufactures out of them. For though Sweden is now exporting from two alone of her newer mines about two million tons annually of ore of high percentage in iron, but otherwise of inferior quality, she reserves for her own manufacture her purest and choicest ores. Out of these she makes, with wood and charcoal as fuel, such iron and steel as no other country attempts to compete with her in manufacturing, and which brings so high a price that she cannot, for instance, afford to waste it upon rails, for she lays down imported iron on the very roads which depend for freight on her own steel mills. The best seamless tubes, which, when drawn, are marvels of lightness and strength, can be made only of Swedish iron, and are imported by American makers, to be returned to Sweden itself as finished bicycles. From Sweden also come the finest watch springs. In making the raw material for such articles no trouble or expense is spared to insure uniformity and excellence; and as the highest quality can be secured only by the use of wood as fuel, the iron companies are of necessity lumbering companies. Hence the manufacture of sawn timber and of wood-pulp and paper have grown up as subsidiary industries to the iron trade, and pulp and paper formed part of their exhibits. But the use of wood as fuel necessarily limits the iron production, which, judged by the American standard, is despicably small. One of Mr. Carnegie's Duquesne blast furnaces makes as much iron in six weeks as the total annual output of the largest concern in Sweden—say 30,000 tons. But if all the Carnegie blast furnaces had to be fed with charcoal and the reheating furnaces with wood gas, the Pennsylvanian forests would be swept away in about a twelvemonth to supply him alone. Extensive as the Swedish forests are, and large as are the timbered domains which each large iron company owns, restriction to the use of wood as fuel will continue to make her production small. As it is, her splendid steel industry would speedily come to an untimely end did not her provident iron and steel companies plant as well as cut, and allow neither root nor branch to go to waste. In this they teach us a lesson. Would that we were not so slow in learning it.

The large iron companies own several hundred thousand acres of timber land apiece. They plant a tree for every one they cut; but they do not wait for the sapling to grow into a tree of giant size before felling it. It is found more profitable to cut it when from eight to ten inches thick at the butt. There is, therefore, no large timber in Sweden. Then, when cut, the best is shipped to the company's paper mills; the rest is made partly into charcoal for use in the company's blast furnace, or sawn into boards and dimension lumber at its own mills for domestic use or foreign shipment. But not a grain of sawdust is allowed to escape into the streams, nor a splinter permitted to go to waste. Everything that will burn is thrown into the gas producer, and is made into pure gaseous fuel, free from the slightest trace of sulphur, to be burnt in the steel works; for there the faintest breath of coal gas would leave a stain. As proof of the sedulous care with which these manufacturers collect every portion of what we call waste, but they call riches, is the fact that salmon still run up the rivers where falls and rapids turn a score of sawmills; for Sweden and Norway have the advantage of possessing boundless water power. Very little fuel is therefore consumed in generating power. Only one large iron company is so situated as to be deficient in water for its total needs. As both steel and paper-making demand such heavy expenditure of power, and as these two industries, though so unlike, have thus become almost essentially dependent on one another, Sweden's large and rapid rivers are as much an element of her prosperity as her forests.

To the initiated the structure of pigs, ingots, and bars of iron and steel exhibited by all the Swedish steel companies was proof sufficient of the admirable quality of their wares; but to the mind and eyes of the uninitiated such a ribbon of steel as that exhibited by the Sandvik Iron Company carried a much more convincing conception of what can be done with the metal when of the highest quality. Up and down and round about the walls of the pavilion there was twined a single 8-inch wide band of steel, cold rolled, 2,354 feet long and weighing 1,146 pounds.

Two large exhibits made by two cream-separating machine companies explained the success of another of Sweden's great industries. Milking cows and making butter do not appeal to the imagination like mining ores and making pig-iron and blowing it up into steel in Bessemer converters amid a blaze of sparks before which a discharge of rockets is dim; but to the people at large the humbler occupation is of as great, if not greater, moment than the more brilliant, for Sweden's export of the produce of her dairies about equals in value that of her furnaces, and her butter is as invariably good as her steel. It is not to the credit of England and Ireland that England should be her best customer.

For the excellence, variety, and novelty of the terracotta, faïence, and porcelain exhibits, Denmark perhaps should be accorded the prize over Sweden; and in the manufacture of enamelled jewelry Norway excels Sweden and aims at even rivalling Russia, especially in articles of transparent enamel. But there was a branch of domestic industry in which Sweden had, at least in the exhibition, no competitor—that of home-woven woollen goods. A large stone building with a wooden annex was devoted to the display of Sweden's educational and sanitary instruction and methods, among which the Swedish-movement cure in active operation was the most attractive. But the most interesting to a foreigner was the large section of the building appropriated to the Swedish provinces for the hand-made tools, utensils, carved wood, and textile fabrics manufactured by the peasantry. The rather too brilliant aprons and petticoats, which are conspicuous in the costumes of the women, did not lead us to expect such artistic subjection and perfect blending of color and such harmony of design as were displayed in the rugs, curtains, and portières which came from every section of the country except from the extreme north. In finish and beauty of pattern, if not in weight and thickness, they would compare with like fabrics of the East. Every cottage has its loom, and nearly every Swedish countrywoman is more or less expert in handling it. Certain very beautiful native patterns, transmitted as traditions, are reproduced in them for domestic service; but of late years this skill in weaving, for the practice of which the long winters give ample time and opportunity, has been encouraged and directed into new channels by an association of patriotic women in Stockholm, the "Friends of the Handicraftsman." Promising girls are taught the higher branches of the art of weaving in a central school, from which teachers are sent to the small provincial towns and villages, where, for a trifling sum, instruction is given to the peasant women in short courses of technical teaching. Thus their inherited skill and natural proclivities receive fresh impetus and are directed by new motives. The danger, of course, lies in a tendency towards imitation, in the corresponding loss of originality, and a too great departure from the patterns and designs which are the expression of the native mind and taste. But the result, so far as it could be judged of from the provincial exhibits in this northern museum, would lead us to expect that, if this wonderful taste should be judiciously cultivated and industriously practised, the products of the looms of the Swedish peasant women will be sought the world over by those who appreciate the beautiful and are willing to pay for it, for their work is by no means cheap. The motto of Sweden, as we have already said, is, "Quality, not quantity," and for quality you must pay.

J. Douglas.

FAGNIEZ'S FATHER JOSEPH.

Paris, October 21, 1897.

Politics extends its influence even into the quiet domain of literature and of history. The Franco-Russian alliance has given great notoriety to the name of our present Minister of Foreign Affairs. It was prepared by his predecessors, but he has been so fortunate as to be the instrument of the final consummation; he accompanied President Faure to Russia, and played his part in the Olympus of Emperors, Grand Dukes, and Grand Duchesses. M. Hanotaux is a scholar, he was at the École des Chartes ; he entered the Ministry of Foreign Affairs, not in the political division, but merely in the division of the Archives. He made himself so useful, however, he showed such a perfect acquaintance with diplomatic documents, that he rose rapidly, and became one of the important officials of the department. He entered for a little while the Chamber of Deputies, but, not being an orator, he made little mark there, and he abandoned his post of Deputy to resume his former duties. The constitution allows the President to choose his Ministers outside of the Chamber; he never uses this prerogative except for three ministries—of War, of the Navy, of Foreign Affairs. M. Hanotaux, who is now Minister of Foreign Affairs, is not a Deputy.

His rapid promotion is explainable by his great knowledge of the diplomatic traditions of the Quai d'Orsay, and by the support which he has consequently received from all those who belong to what is called at the Quai d'Orsay "la carrière." M. Hanotaux never speaks extemporaneously, but when a question is put to him he can always prepare a declaration written with the caution and the mixture of vagueness and precision which are considered necessary in diplomacy. Long before he thought of entering upon his high functions, he prepared himself for the laborious task of writing the life of one of

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the greatest ministers—of Richelieu. Richelieu's correspondence was published a few years ago under the editorship of M. Avenel; but there is still in the Archives of our Foreign Office a mountain of what are called the "Richelieu papers." M. Hanotaux has studied carefully all these documents, and is laying the foundation of a very exhaustive biography of the minister of Louis XIII. He has already published two volumes on Richelieu, but they take the reader only to the beginning of Richelieu's first ministry.

The Cardinal had an acolyte, a colaborer, who was familiarly known as the "Éminence grise." Father Joseph remained in the background, but he played a very important part, as is well shown in the work of M. Gustave Fagniez, published in two huge octave volumes, 'Le Père Joseph et Richelieu.' François Le Clerc du Tremblay was born in Paris on the 4th of November, 1577. He was the eldest son of a councillor of the King, first president at the *requêtes* of the Palais, who belonged to one of the old parlementary families, certion of whose members were often employed in diplomacy. François Le Clerc pursued his studies at the University of Paris. The Ligue had divided France into two camps, and the University of Paris had fallen into a state of great disorder. "Indifference to science, brutality of manners—these fruits of civil war had ruined the studies and the discipline." At the age of seventeen François Le Clerc entered an "académie," a sort of military school, where he made the acquaintance of the great Duke Henri de Rohan, with whom he had afterwards so much to do.

He felt very early a religious calling, made the acquaintance of Bérulle, and, after some struggles between his affection for his mother and his vocation, in 1599 he entered the novitiate of the Capuchins of Orléans. In entering the order of St. Francis, Father Joseph had chosen the institute which was most in harmony with his aspirations. A life of contemplation was not intended for him. He was a man of action; he was made for proselytism, ready to start wherever he was called by imperative duties, mixing with the people; he had the soul of an apostle. In 1613 he was appointed Provincial of Touraine, and this dignity gave him occasion to play an important part in the civil wars and commotions of the minority of Louis XIV. The confusion of these wars involved not only the individual aims of the great noblemen, Condé, Mayenne, Bouillon, etc., but also a struggle between the civil and religious powers, between the Church and the State. It was the ambition of the Church to govern the State and to have a cardinal in the ministry. The Duke de Luynes, the favorite of Louis XIII., was the natural enemy of the Queen Mother, who was in the hands of the priests, and who made the fortune of Richelieu. Condé, the father of the Great Condé, was looked upon at first as the natural leader of what might be called the lay cause, the cause of the State. He could have rallied round him the Parlement, which was strongly opposed to the predominance of the Church over the State, the bourgeoisie, the Protestants. Father Joseph was employed to turn him away from the cause which his ancestors had defended, even with arms in hand; he frightened him with a Gallican schism, and finally obtained from him a complete submission.

Father Joseph had engaged in a double crusade—against the Protestants of France and against the Turks for the reconquest of the Holy Land. We find him by the side of the King in his campaigns against the Protestants of Béarn.

"In the campaign of Poitou, Jesuits and Capuchins mingled with the soldiers to encourage them and hear their confession; the expedition had something of the nature of a crusade. At Saumur, it was in the chapel of Notre-Dame des Ardiliers that Louis XIII. held his final council of war, and received the Communion wth all his retinue; he left this revered sanctuary, where Father Joseph felt the first movement which would make him the founder of the Calvary, more excited against the Huguenots. A spirit of fanaticism had entered the army; officers and soldiers mutilate the books of the Protestant Governor, Duplessy-Mornay. From Saumur the army goes to . . . Thouars, where the Duke de la Trémoille opens the gates and where our Capuchin founds a convent of his order."

This extract gives an idea of the work of Father Joseph. The details of these civil wars are only too well known. Father Joseph's efforts against the Turks are less familiar. It may be said that his whole life was filled with the desire to see the Holy Land torn from the hands of the Mussulmans. He founded a congregation whose spiritual merits were intended to obtain the deliverance of the Christians of the East; he tried to unite in the same view all the Christian nations of Europe. It is rather painful to think that, since the seventeenth century, the question which preoccupied Father Joseph has not made a step in advance. The Eastern question was reopened this year, and what has been the result? Turkey has been placed again, by the action of what calls itself the European Concert, among the great Powers, and the Sultan is more powerful now than he was a year ago. "From the day," says M. Fagniez, "when the conquest of Constantinople by the Turks, the last wave of the barbarian invasions, inaugurated modern times, to the day when Father Joseph tried to interest the Powers in his projects, Europe seemed to have nothing more in common with that Christian Republic of the Middle Ages which still kept the mark of the Roman and Carolingian unity, which revered its representatives in the Pope and in the Emperor, and which was led to the crusades by a common faith." With slight alteration, might not this phrase apply to the year 1897? It can even be said that the feeling of Christian solidarity is much weaker now than it was in the time of Father Joseph. "The destruction of the Ottoman fleet at Lepanto, the general reprobation provoked by the alliance of the most Christian Kings with the Sultans, the projects which Sully attributes to Henri IV., numerous writings prove that the divisions of Christendom did not make it forget the solidarity of its members nor the danger of Islamism."

Father Joseph found a chief for the crusade in the person of the Duke de Nevers. Charles de Gonzague was the grandson of Margaret Palæologus of Montferrat; his father was an Italian, Louis de Gonzague, his mother a German, Henrietta of Cleves; he was an ardent Catholic, a man of chivalrous courage and of great ambition. The Duke had made war against the Turks and been wounded in the siege of Buda; the Greeks chose him as a leader in the revolt of one of the provinces of Morea, Maina, a strip of land which was protected by mountains against the Turks. Father Joseph threw himself with great ardor into this movement of the Greeks. The Duke de Nevers prepared an expedition to Morea; his agents visited the bishops and the most important men in Macedonia, Servia, Albania, Dalmatia, and Croatia. Many promises were made them, but always subordinate to the adhesion and participation of the King of France. The complications of the civil wars in France were a great obstacle. Nevers had to take care first of his government of Champagne in France. In 1617 the Duke founded in France the self-styled Order of the Christian Militia, an order similar in some respects to that of Malta. It is impossible to enter here into the details of all the efforts made by Nevers in France and in Austria to organize a crusade against the Turks. Alas! the ships which Charles de Gonzague had constructed for the crusade, instead of showing to the Crescent the Christians united under the Cross, served only against the French Huguenots, who perished miserably in our civil wars.

M. Fagniez, in his elaborate work, gives innumerable particulars about the missions which were organized by Father Joseph in France to obtain a Catholic revival in the provinces where the Protestant faith was still dominant. Father Joseph's spiritual work extended all over Europe, including England, over the East—Asia Minor, Persia, Egypt, Abyssinia, Morocco. The originality of his character is shown in his dual rôle of missionary and of diplomat. His spiritual work was helped by his temporal work. A man of the world, he could be employed in any diplomatic mission, and he became, in fact, the most powerful instrument and sometimes the instigator and inspirer of Richelieu, when the great Cardinal had to conduct a mighty struggle between France and the powerful House of Austria. While we must greatly commend M. Gustave Fagniez's work, which has added so much new material to history, we cannot help remarking the fatiguing confusion which constantly interrupts the natural succession of events—a confusion which arises from the dual character of Father Joseph. The reader will often lose himself in it, and it at times becomes almost inextricable.

Correspondence.

HIGH SCHOOL AND COLLEGE.

To the Editor of The Nation:

Sir: In view of the introduction of the high-school system into New York, the following facts may not be uninteresting concerning the new classical course in the Girls' High School in Philadelphia. The course is intended as a thorough preparation for college and runs through four years. It was organized four years ago, but its success was not fully evident until this fall, when the first students completely prepared by the High School entered Bryn Mawr College, which, owing to its proximity, is chosen by most of those intending to go to college. The course was, in fact, mapped with the Bryn Mawr requirements in view, and was most carefully supervised and gone over by Miss Thomas, the President of Bryn Mawr, in conjunction with Dr. Edward Brooks, the Superintendent of Public Education in Philadelphia.

At the time the course was organized,

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the trustees of Bryn Mawr established eight scholarships, of the value of $400 each, to be awarded annually to those students of the school who passed the Bryn Mawr entrance examinations most successfully. The first year of the course is devoted mainly to grounding in Latin and algebra; five hours weekly are given to each branch, the remaining time being taken up by four hours of English, four of French, and one of physiology. The second year is still largely Latin and mathematics, five hours of Cæsar, two of Latin prose composition, five of plane geometry; two hours being devoted to English, five to French, and four to German. The third year, five hours a week are spent on Cicero, three on Latin prose and sight reading (the Bryn Mawr language examinations are now entirely at sight), two hours on English, five on French and German, and five on a mathematical review. The fourth year's course is elective, and those students who do not wish to enter college have the privilege of transferring to the general course preparatory to entering the normal schools. If elected, the fourth year consists of four hours of English, three of physics or some natural science, five Virgil, three Latin prose and sight reading, five German, and five history of Greece and Rome. It has, moreover, recently been decided to admit sufficient Greek to pass a collegiate entrance examination—that is, Greek prose and sight reading in Xenophon and Homer. The Greek may be taken instead of either German or French, the requirement being to present three languages in the matriculation examinations.

The six students who came up for matriculation at Bryn Mawr this fall from the graduating class at the High School were of extremely high standing in the list of the entrance examinations, one of them being first of 250 girls who took the examinations coming from all parts of the country. Her average was 88, the highest ever obtained in the Bryn Mawr entrance examinations. The other five girls passed, one clear of conditions, two with but one-half a condition, two with but one.

The course is complete in itself, and no preparatory work whatever is done in the grammar schools before entering the High School. The girls enter by application for examination, and the number of applicants this fall was unprecedented. Dr. Brooks says that the success of this classical course, and the splendid records made in the Bryn Mawr entrance examinations by the students referred to above, are largely responsible for the unusually great number of applications coming from private schools.

H.

Bryn Mawr, October 25, 1897.

AN ETYMOLOGY.

To the Editor of The Nation:

Sir: Every one who has made the tour of Switzerland will have read in his Baedeker the altogether unlikely stories that seek to connect the rugged mountain near Lucerne, Mount Pilatus, with the name of that worthy Biblical character, Pontius Pilatus. He will soon learn from experience (after it is pointed out to him in the guide-book) the value of the cap of cloud that hovers over Mount Pilatus as a local signal-service station.

In the summer of 1896 my colleague in the law department, Prof. Charles E. Graves, was in Lucerne, and, looking up at Pilatus with its cap of cloud, he translated the phenomenon into Latin: *mons pilleatus*, "the capped mountain." This seems to me a most alluring explanation of the name; and if we may suppose that *pilleatus* was connected by the inhabitants at an early period with the name of Pilate, which must have been well known to even the lowest of them through the medium of Mother Church, all phonetic questions and difficulties will be avoided.—Yours truly, Edwin W. Fay.

Washington and Lee University,
Lexington, Va., October 25, 1897.

NOT GERMAN, BUT AMERICAN.

To the Editor of The Nation:

Sir: *John Morley, in his recent Romanes* lecture, refers to my book, 'Machiavelli and the Elizabethan Drama' (kindly noticed in the *Nation* of March 25), as "the work of a German writer." Will you kindly rectify the error and state that the author is an American, who wrote his book in London and Heidelberg for the degree of Ph.D. in the latter place, and is at present instructor in Germanic philology at Adelbert College, Western Reserve University? The book was printed in Weimar and recently reviewed at length by Prof. Emil Köppel of Strassburg in the last number of the *Englische Studien*.—Respectfully, Edward Meyer.

844 Logan Ave., Cleveland, Ohio,
October 24, 1897.

PINES AND SPRUCES.

To the Editor of The Nation:

Sir: In the "Physical Chart of the North Polar Regions" accompanying Nansen's 'Farthest North,' the northern tree limits of the species of spruce, *Picea alba* and *Picea nigra*, are carefully outlined; but these trees are called in the chart "white and black pines." Elsewhere in the chart the *Picea obovata* is called a "pine."

Is there any authority for this nomenclature? It will certainly be very misleading to the average reader, if he is not familiar with botanical names, and he will be led to believe that pines are found very far north of their real limits. Incidentally, let me suggest that the lack of description of the northern limits of the poplars and willows leaves out a most interesting feature that should be added to the chart, if the chart pretends to be instructive about tree lines. The willows probably occur farther north than any other trees. Robt. T. Morris.

No. 49 W. 39th St., New York,
October 23, 1897.

[*Pinus* formerly included certain genera which have been separated from it. Among these is the genus which our correspondent cites above as *Picea*. The species of *Picea* are properly called spruces; to call them pines would perpetuate the idea, now generally abandoned, that there are no generic distinctions between pines and spruces. True pines do not reach as far north as the spruces. Willows occur very far north, and are there prostrate, dwarfed shrubs. Ed. Nation.]

Notes.

The Century Co.'s November list embraces Bryce's 'Impressions of South Africa'; 'Java, the Garden of the East,' by Eliza Ruhamah Scidmore; 'The Story of Marie Antoinette,' by Anna L. Bicknell; 'Forty-six Years in the Army,' by Gen. Schofield; and James Whitcomb Riley's 'Rubáiyát of Doc Sifers,' a long story in verse of a country doctor.

Macmillan Co. will soon publish 'The Early History of the Hebrews,' by Prof. A. H. Sayce; and, in the course of the winter, 'The General Manager's Story: Oldtime Reminiscences of Railroading in the United States.' They have also in hand 'Old English Love Songs,' selected by Hamilton W. Mabie, with illustrations by George Wharton Edwards; 'Practical Ethics,' by Henry Sidgwick; and 'The Making of Abbotsford: Incidents in Scottish History,' by the Hon. Mrs. Maxwell Scott, Sir Walter's granddaughter.

From D. Appleton & Co. we are to have 'Marriage Customs of all Countries,' by the Rev. H. N. Hutchinson; 'English Literature,' by Edmund Gosse; 'Baboo Hurry Bungsho Jabberjee, B. A.,' by F. Anstey; a new edition of F. M. Chapman's 'Bird Life,' with seventy-five facsimile colored plates; a new edition of Alfred R. Conkling's 'City Government in the United States,' with a chapter on Greater New York; and a new uniform edition of Gilbert Parker's novels.

Thomas Whittaker has nearly ready a new (the seventh) edition, revised and enlarged to cover the past quarter of a century, of Dr. McConnell's 'History of the American Episcopal Church.'

T. Y. Crowell & Co. have arranged with ex-President Cleveland to publish immediately his address entitled 'The Self-Made Man in American Life.' This will be added to the "What Is Worth While Series."

The 'Life of Napoleon Bonaparte,' by S. Baring-Gould (London: Methuen & Co.; New York: Truslove & Comba), is a folio of some six hundred pages, illustrated with photogravures from noted historical paintings, and engraved reproductions of portraits, medals, drawings from statues and statuettes, caricatures, etc., almost without end, and in elegant form. The text is a compilation of what bears particularly upon the development of character in Napoleon, professedly restricting the story of his military career to an outline only. The whole is woven together with literary skill, making an anecdotal life of the hero of remarkable fulness, comprising nearly everything that has been told of him by his contemporaries. The view taken of Napoleon's character is the severe one—what may be called the standard English view—corrected by the investigations and publications of the present generation, and reinforced by the judgment of such authorities as Lanfrey and Taine. The gigantic power of the man in intellect and will is fully recognized, but the meanness, selfishness, untruth, unscrupulousness, and immorality are unsparingly exhibited and fix the general tone of the picture.

Ernest Ingersoll's 'Wild Neighbors: Outdoor Studies in the United States' (Macmillan) is for the most part a new use of materials which have appeared in various magazines and newspapers, with such revision and amplification as fugitive pieces are apt to receive when collected in book form.

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Mr. Ingersoll is no new hand at the business of what may be called interviewing natural history for the purpose of making readable stories; he always writes pleasantly, and his recent connection with one of the large dictionaries now before the public has widened his zoölogical horizon, besides strengthening his knack of being accurate as far as he goes. The merely "journalistic" element is therefore less evident than it used to be in his writings, with corresponding gain. He has become a more careful and reliable writer, but none the less entertaining. His chapters called "The Service of Tails" and "The Skunk, Calmly Considered," are among the best in this book, and all the defects of his qualities will not prevent many a reader from enjoying the whole of the articles. It is good popular natural history, written with an easy, perhaps free-and-easy, swing. The illustrations do not help us much, and seem somewhat anachronistic in these days when fine work is so readily and inexpensively procurable, being mostly technical cuts made from Baird's plates of 1857. The best of the lot, to our eye, is not in the book at all, but stamped in low relief on the cover, around the back of which the cougar's tail curls so fearfully. The whole appearance of the volume is elegant.

Mr. Edwin H. Higley's 'Greek Prose Composition' (Ginn & Co.) deserves mention because it carries out consistently the plan of a series of progressive exercises, consisting of short narratives based on passages of the 'Anabasis' and the 'Hellenica.' The vocabulary and grammatical notes are carefully prepared and judicious. The plan is, of course, not new; it has long been practised by thorough teachers—it is followed in certain German manuals to which Mr. Higley refers, and it is illustrated in the recent supplement to Dr. Allinson's useful 'Prose Composition.' But Mr. Higley's book furnishes new and useful apparatus for practice in the higher forms of preparatory schools, and perhaps also in the freshman year at college. At the same time, it provides a corrective for the lax knowledge of syntax and vocabulary which is often induced nowadays by too exclusive practice in reading at sight.

The Pamphlet holds its historical position in Germany, and nothing is quite equal to it as a source of information on the questions of the day and the more hidden currents of contemporary civilization. Such publications as Count von Hoensbroek's 'Religion oder Aberglaube? Ein Beitrag zur Charakteristik des Ultramontanismus' (Berlin: Walther) will make most readers stare with amazement at the amount of superstition of the crudest kind still prevalent among a large portion of one of the most civilized nations of the world. The author, a former pupil of the Jesuits, holds Ultramontanism and Jesuitism responsible for the perpetuation of the worst superstitions among the people. He furnishes abundant evidence of the credence and support given by the Ultramontane press and by high Church dignitaries to the notorious, preposterous, and scandalous "revelations" concerning freemasonry by the mysterious Diana Vaughan and by Leo Taxil, the latter (since April, 1897) a self-confessed impostor; he also dwells at length upon the teachings of the Church concerning demonology and Satanism. Among the most astounding productions of modern divines are the 'Purgatory' and 'Hell' of J. Bautz, docent at the Academy of Münster (1883), from which quotations are given.

'Der Katholizismus als Princip des Fortschritts,' by Dr. Herman Schell, Professor of Apologetics and formerly rector of the University of Würzburg (fifth edition, Würzburg: Göbel), discusses, from the point of view of a somewhat liberal German Catholic, the question why Catholics have been relegated to such an inferior position in modern intellectual and social life. This fact, recognized and investigated years ago by Cardinal Manning (see Purcell's 'Life'), is no longer denied. Recent German school statistics, for example, show that, in round numbers, out of 10,000 Protestants 53 are found on the benches of the Gymnasia or Realschulen, while for the Catholics the proportion is only 32. The Israelites leave both the other confessions far behind, 332 out of every 10,000 attending secondary schools. Dr. Schell's views have called forth numerous replies and critiques, from his coreligionists as well as from Protestants and from those sharing neither faith. The most extreme liberal standpoint is occupied by Dr. Emil Wahrendörp in 'Katholizismus als Fortschrittsprincip? Mit einem offenen Briefe an Prof. Dr. H. Schell' (Bamberg: Handels-Druckerei).

The proportionally large number of Semites seeking a higher education is also referred to by M. Anatole Leroy-Beaulieu in 'L'Antisémitisme' (Paris: Calmann Lévy), in which the statement is made that complaints are not infrequently heard from Christian boys and parents in France of the numerous triumphs won by Jewish scholars in the lycées. The little volume is a stenographic report (including the ill-natured and ill-mannered interruptions indulged in by part of the audience) of an address given before the Catholic Institute. It is a vigorous arraignment of the doctrines, methods, and polemical procedure of the anti-Semites.

A good thing has been done by the Hinrichs publishing-house in Leipzig—alike for the work of which it forms a part and for the Biblical student—by reprinting in a separate volume, 8vo, pp. 240, the articles on the original text of the Bible and its translations prepared for the third edition of the 'Realencyklopädie für protestantische Theologie und Kirche.' This volume gives the fullest and latest information about the Bible and more than a score of its translations, by a dozen such scholars as Buhl, Von Gebhardt, Berger, Dalman, Gregory, Nestle, Prätorius, and others, whose names are a sufficient guarantee for the trustworthiness of their articles.

The third and final volume of 'Moltke's Militärische Korrespondenz,' just issued by Mittler & Sohn, Berlin, contains valuable contributions to the history of the Franco-German war from the suspension of hostilities in the spring of 1871 to the complete evacuation of French territory by the German troops on September 13, 1873. Nothing could be more admirable than the combination of tact and energy shown by the great strategist during the peace negotiations, which were complicated by the ascendency of the mob and the temporary supremacy of the Commune in Paris. The value of Moltke's correspondence is greatly enhanced by the fact that no full, official history of this period has as yet been published.

The first full and accurate statistics of losses in life and property caused by the Franco-German war, the active operations of which lasted about six months, have been recently published by Signor Bodio, Director-General of the Italian Statistical Bureau. France lost 136,000 men, of whom 30,000 were either killed or died of wounds received in battle, 36,000 died of disease in France, and 20,000 died as prisoners of war in Germany. There were also 477,400 men rendered unfit for service during the war, namely, 138,000 by wounds in battle, 11,400 by wounds and other injuries on the march, and 328,000 by disease, privation, exposure, and similar causes. The losses of the Germans, as compiled by Bodio from official and thoroughly authentic reports, were 17,255 men killed in battle and 21,023 deceased in ambulances and hospitals, making a total loss of 38,278 by death. The loss of the French was therefore 97,722 more than that of the Germans. The losses of France in money, so far as they can be estimated, were 2,387 millions of francs for military expenditure, 5,743 millions for war indemnity, 1,156 millions for loans and premiums, 207 millions for public works necessitated by war, 605 millions for compensation to private individuals, 2,034 millions for losses incurred by the state through diminution of revenue, etc., and 535 millions for losses incurred by the communes and reimbursed by the state, making a sum total of 12,967 millions of francs. This amount does not include the incalculable damage done to agriculture, commerce, and the various branches of industry and the permanent loss of revenue from Alsace and Lorraine. As to victorious Germany, the war indemnity of 5,743 million francs by no means made good the material losses suffered by that country. We commend these figures to the serious consideration of our Jingoes.

In the sixteenth annual report of the Bureau of American Ethnology, just published, is a paper by Muñiz and McGee on "Primitive Trephining in Peru," giving evidence that this operation as there practised represents a stage in the "gradual transition from thaumaturgic manipulation into empiric surgery." Cosmos Mindeleff describes the "Cliff Ruins of Canyon de Chelley, Arizona," and concludes that the cliff-dwellers were Indians and not a distinct people. "Day Symbols of the Maya Year," by Cyrus Thomas, is a discussion of the origin and significance of the names given to the twenty days of the Mexican month. J. Walter Fewkes describes the "Tusayan Snake Ceremonies," which he believes have two main purposes, the making of rain and the growth of corn, ophiolatry having little or nothing to do with them. The papers are illustrated, the views of the cliff-dwellings being especially interesting.

The California Academy of Sciences has begun publication of its Proceedings in three sections, devoted to Botany, Geology, and Zoölogy respectively. In the first number of the zoölogical series, Gustav Eisen writes upon "Plasmocytes," a hitherto undescribed element in the blood of certain batrachians. "Submerged Valleys of the Coast of California," by George Davidson, and "Scientific Names of Latin and Greek Derivation," by Walter Miller, are among the other papers in the seven numbers already issued.

A geological description of Pachuca, in which the physiography, general geology, mines, metallurgy, and other features of the subject are treated by different writers, is

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contained in the latest *Boletin* of the Geological Institute of Mexico. It is illustrated by numerous half-tones and some excellent contour maps.

The *Geographical Journal* for October opens with an interesting account, by Lieut. Vandeleur, of the recent expedition against the Fulas of Nupe and Ilorin in the basin of the Niger. "A Journey in Southwestern Patagonia" is mainly occupied with a description of the physical features of a region in which "five years ago no single white man was living," but where now "the open land is largely occupied" by settlers from "England, Scotland, the Falkland Islands, or Australia." R. T. Günther, holding an Oxford University geographical studentship, gives the results of investigations of the Phlegræan Fields, near Naples, made in order to determine the quantity of volcanic matter erupted and the relative ages of the crater-slopes and the volcanoes themselves. Each of these papers is accompanied by numerous illustrations and maps. We have noticed several discrepancies between the spelling of names in the text and upon the map of the first paper, as, Egbon, Jakpana, and Lokicha in the text, Egbom, Jakpara, and Lokitsha on the map.

The reopening of the medical school for women in St. Petersburg on September 23 may be regarded as an event of historical as well as of educational significance. This institution was founded in 1872 by Count Milyutin, the well-known Liberal Minister of War under Alexander II. With the accession of Alexander III., and partly in consequence of the assassination of his father, a violent reaction set in, which effectually checked the reformatory movements already begun, and in 1882 suppressed the medical school for women as "a hot-bed of nihilism," notwithstanding the earnest efforts of its founder to save it. The revival of the school is regarded as a good omen and is hailed as a decisive proof of progress both in education and in politics.

Women are now admitted to the University of Vienna as matriculated students under the following conditions: (1) They must be Austrian subjects; (2) they must be eighteen years of age; (3) they must have passed an abiturient or final examination in an Austrian gymnasium or in some foreign gymnasium of equal standing. The first of these conditions is thoroughly provincial and preposterous, and will doubtless soon be set aside. Women may be admitted as hearers provided they have finished successfully the courses of instruction prescribed in normal schools for girls or in some other school of equal rank. If they enter, they must attend at least ten lectures a week in some department of the philosophical faculty. The number of women already registered for the winter semester is thirteen, of whom eleven are hearers and two matriculates. Four of them take courses in mathematics, four in philosophy, two in physics, two in history and Germanistic studies, and one in natural science, including zoölogy, botany, and mineralogy.

The session of the Icelandic Althing that has just closed gave promise at one time of settling the question of a revision of the Constitution, with which every session for the past sixteen years has been engaged. In place of the usual radical proposal, a moderate measure was introduced, which included, however, one of the essential features of home rule—an independent resident minister for Iceland, in place of the present Danish Minister, who combines with Icelandic affairs the Department of Justice. Although the bill failed to pass the lower house in a form that made it possible for the upper house to accept it, there seems to be every prospect that a new election will be called, and that the advocates of this moderate measure will receive the support of the people.

The death of the Danish historian Adolf Ditlev Jorgensen, which occurred in Copenhagen on October 5, is naturally connected with that of our own historian Justin Winsor. Nor is the association suggested merely by the accident of their dying in the same month. There was much in the personal character and in the nature of the work of the two men to suggest a comparison. Like Winsor, this Danish scholar was a patient and conscientious student of historical sources, omitting nothing that could contribute to a fuller understanding of the subject under discussion. As Keeper of the Public Records he brought order out of chaos, and thus more than any other one person determined modern historical methods in Denmark. He was also the author of a number of articles, monographs, and independent works, all of which are characterized by thoroughness and originality. At first his attention was directed to the earlier periods in connection with the development of the Scandinavian Church, laws, folk songs, heraldry, etc. Owing to the fact that he was a Schleswiger by birth, he was specially interested in the Schleswig-Holstein question, about which he published several monographs. Of great value as original studies are his biographies of Georg Zoega, Thorwaldsen's early friend in Rome, the poet Johannes Evald, and the statesman Peter Schumacher Griffenfeld. He was also known as the author of popular historical works. At the time of his death, Jorgensen was engaged on the great History of Denmark ('Det Danske Riges Historie'), of which he was one of the editors.

Admirers of Ian Maclaren should be well pleased with the Kalendar for 1898 which bears Dr. Watson's *nom de plume* (Dodd, Mead & Co.). It consists of a dozen folio rubricated leaves loosely bound with corded silk, each having a decorative border and a vignette pertinent to Dr. Watson's writings. These are drawn upon for a daily text, with marginal readings of greater length duly credited to the respective works. The designer, Mr. William Snelling Hadaway, is to be praised in the main, especially in his village and house sketches; but his skill is not equal to mountain delineation with strokes that tell, every one. Other calendars before us for the coming year are from R. H. Russell, No. 9 Rose Street—one, the "Sports and Seasons Calendar," with large colored plates by several hands, and mostly clever and taking; the other, Mr. E. W. Kemble's "Coon Calendar," in which this artist's mastery of the negro physiognomy is kept more in check than in some of his slighter efforts.

—The declaration of the faculty of the Karlsruhe Polytechnic School in favor of the Gymnasia, as compared with the Ober-Realschulen, as preparatory schools for higher technical institutions, is truly surprising. In spite of many points of inferiority in our secondary schools, we have reason to congratulate ourselves on not being hampered in our development by quite such numerous and formidable historical legacies and prejudices—so arduous is the task which has been forced upon the Germans in adapting certain of their educational institutions to modern requirements. Prof. Schöttler of Brunswick shows (in No. 5 of the *Pädagogisches Archiv* for 1897) that the above decision was made mainly in view of the less advantageous position, social and official, of engineers, architects, etc., in comparison with those professions for which a gymnasial preparation is required. In fact, the Karlsruhe faculty admit that their deliberations might have resulted differently were the Government willing to accept the Realschule diploma also for the admission of candidates to other than technical branches, such at least as the higher administration of the finances, the positions of higher teachers of mathematics and the sciences, and the medical profession. It cannot be, and is not, claimed that these schools do not furnish the higher technical institutions with well-prepared students. On the contrary, it is found that the first year's lectures, adapted for graduates of the Gymnasia, are too elementary for those coming from the Realgymnasia and Ober-Realschulen. At the Technische Hochschule of Stuttgart the regular courses for the graduates of these three classes of schools, in the order named, are arranged for nine, eight, and seven semesters respectively, requiring two whole semesters more work of Gymnasium graduates than of those who have completed the course at the Realschule.

—The session of the Académie des Inscriptions et Belles-Lettres held on October 1 was of somewhat exceptional interest. M. Max Collignon presented to the Academy the photograph of a funerary group in limestone which is preserved in the Græco-Roman museum at Alexandria. The monument, the figures of which are larger than life, represents a veiled woman seated in an attitude of mourning near a young girl who is standing. It is a new example of the funerary statues, of which the so-called Penelope of the Vatican is a well-known specimen, which abounded in the fourth century in Greek cemeteries. This type of the draped woman is closely analogous to that of the figures of women which appear on Attic steles of the fourth century, and recalls in certain respects the style of the school of Skopas. The Alexandrian group, executed in Egypt by a Greek artist contemporary with the first Ptolemys, is an interesting document for the history of Græco-Egyptian sculpture. It shows how, at the beginning of the Alexandrian evolution, the influence of types that were strictly Greek still imposed itself on the art of Hellenized Egypt. M. Salomon Reinach followed M. Collignon with a paper entitled "Une Image de la Vesta Romaine," based upon a passage in the 'Fasti' of Ovid which has hitherto escaped notice. Ovid says that there existed at Alba statuettes of the goddess Vesta veiling her face with her two hands. This gesture, anterior to the influences of Hellenic art, was probably borrowed from the old wooden statue of Vesta which stood among the twelve Roman gods in the Forum. It occurs also in the hitherto unexplained altar of Mavilly in the Côte-d'Or. This altar, on which the twelve Roman gods figure, seems to reproduce the archaic images of the Forum. The singular gesture of the goddess who covers her eyes with

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her hands, was not understood even by the ancients themselves. M. Reinach explains it by the special function of Vesta as goddess of the hearth: she is protecting her eyes from the smoke. There was a god of the hearth among the Latins called Cæculus, a name which the ancients explained by his half-closed eyes. The god shut his eyes, as the goddess covers hers, to keep the smoke out of them. M. Reinach added that up to now no image of the Roman Vesta has been found, and spoke strongly of the importance of the Mavilly altar, which presents to us this very ancient type for the first time.

—Maurice Courant, the eminent French scholar in Chinese and Korean, has recently completed his magnificent 'Bibliographie Coréenne' (Paris: Ernest Leroux), in three quarto volumes of about 500 pages each. It gives in Chinese, Japanese, Roman, and Korean letters the names of all the books known to have been published in the Land of Morning Calm, from early mediæval times until A. D. 1890, with description and analysis of the more important ones. Besides a luminous and very interesting introduction, there is a concluding chapter surveying the whole field. The occasional reproductions of old maps, tables, and diagrams are also very welcome to the student of Korean history. After a knowledge of this scholarly work of M. Courant, and familiarity with the history of book-making in the once hermit kingdom, it will be difficult to believe that printing with movable types is a purely European invention. Hundreds of years before the use of "living" type was known to Gutenberg or to Koster, the Koreans used it for printing their books, a good collection of which is now in the British Museum. M. Courant (who is interpreter to the French Legation in Tokyo) thus concludes his survey of the fruits of intellect in the peninsula:

"The perspicuity of the Korean mind appears in the fine printing of the books, in the perfection of the alphabet, the simplest which exists, in the conception of movable types, which it was the first to think of. Korea's part in the civilization of the far East has been considerable; if the situation had been analogous to that in Europe, Korean ideas and inventions would have stirred all the neighboring countries, but the barriers raised by pride were higher, and respect for the past imposed immobility. . . . Korea had no dealings with foreigners but to be pillaged and enslaved; she has lived within herself; her inventions have not gone beyond her frontiers."

—In a recent lecture, Dr. Carl Ranke, who two years ago joined Dr. Hans Meyer's expedition for the exploration of Central Brazil, spoke of having paid particular attention to the senses of the Indians, especially their sight. He noticed, as others before him had done, that an Indian can see many things that Europeans cannot; he can follow the course of a fish in turbulent waters and hit it with his arrow; he can spy an animal in a thicket that to our eyes seems impenetrable; he can see in the ground and the grass, and follow them, tracks of man and animals that to us are invisible, and so forth. The psychology of our fathers disposed of these phenomena bluntly by declaring off-hand that savages had sharper senses than we have. But Dr. Ranke examined the eyes of some of these Indians and found, to his surprise, that there was hardly any difference between their direct powers of sight and ours. What enables them to observe those phenomena which elude us is their superior practice and facility in accommodating the vision to different distances. Dr. Ranke holds that this focussing facility is of much greater importance than has heretofore been believed. Moreover, he thinks that what gives the Indians another practical advantage over us in the intercourse with nature is that they are not accustomed to look at a landscape as a whole, as we are, but give their undivided attention to a particular detail. Ranke also declares that the short-sightedness so prevalent in civilized countries is not a disease or a failing, but a salutary adaptation of the eyes to conditions of life that require constant work at close range.

BACON'S AMERICAN CHRISTIANITY.

A History of American Christianity. By Leonard Woolsey Bacon. New York: The Christian Literature Company. 1897.

Published in connection with a series of American Church Histories, Dr. Bacon's book is an attempt to sum up in a single volume the course of events which have been described in the preceding separate volumes, each treating of a particular church. It is a bright and entertaining summary of the general religious history of the United States and the outlying parts, written in a vigorous and slashing style, the homeliness of which, at times, is carried far, as where it is written of Whitefield that "Belcher, the royal governor, fairly slobbered over him, with tears, embraces, and kisses." We do not seem to find much in the book that could not have been gathered easily from the other volumes of the series, and, as compared with those, it is necessarily thin and vague to such an extent that those who have read the other volumes in order will wonder what reason this one has to exist. But in none of the other volumes has the writer been so much in evidence; and his tone, so confident and positive, is, if sometimes disagreeable, frequently amusing and always enlivening.

Considered as a whole, the temper of the book is catholic and irenical. There runs through it a sentiment of regret in view of the divisions of the evangelical churches and the waste of meeting-houses and ministers in the smaller towns and villages. There is more than the desire, there is the disposition, to treat the different churches fairly, both as regards their doctrines, their purposes, and their mutual affinities and oppositions. Nor is this fairness confined to the evangelical churches. Unitarians and Universalists may feel that scanty justice has been done their respective churches in so far as they are very summarily dismissed, but the confession is ample that the moral quality of either sect has falsified all the predictions of their first opponents. The writer quotes his father, Dr. Leonard Bacon, "one of the most strenuous of the early disputants" opposing liberal opinions, as saying of the Unitarians "that it seemed as if their exclusive contemplation of Jesus Christ in his human character as the example for our imitation had wrought in them an exceptional beauty and Christ-likeness of living." This was, however, ill-considered praise, seeing that the early Unitarian contemplation of Jesus Christ was not exclusively that of his human character. It has become so now. So venerable a joke as that about the difference between Unitarians and Universalists is not improved by the removal of its sting. The true reading is, that Universalists think God too good to damn them, while Unitarians think they are too good to be damned. Dr. Bacon has it, "that the Universalist holds that God is too good to damn a man; the Unitarian holds that men are too good to be damned"—which may be a truer statement than the other, but has not its humorous application.

Dr. Bacon is clearly of the opinion that much was lost to either party by the separation of the orthodox and liberal Congregationalists, questioning if the orthodox party "would have been worse off if Channing and his friends had continued to be recognized as the liberal wing of its clergy," and if the Unitarians "would not have been a great deal better off if they had remained in connection with a strong and conservative right wing, which might counterbalance the exorbitant leftward flights of their more impatient and erratic spirits." It is when he comes to these "impatient and erratic spirits" that the strain upon Dr. Bacon's catholicity is greater than he can bear. Thus we read of Emerson:

"Without any formal demission of the ministry he retired to his literary seclusion at Concord, from which he brought forth in books and lectures the oracular utterances which caught more and more the ear of a wide public, and in which, in casual-seeming parentheses and *obiter dicta*, Christianity and all practical religion were condemned by sly innuendo and half-respectful allusion, by which he might, 'without sneering, teach the rest to sneer.'"

This is the kind of thing which is best criticised by merely quoting it. Few will recognize in it the Emerson of their acquaintance, especially where the writer whose main haunt was "the supremacy of ethics," is denounced as an enemy of "practical religion." We also read of his "gay and Skimpolesque reply" to a criticism of his Divinity School address of 1838 as "an illustration of that flippancy with which he chose to toy in a literary way with momentous questions." The page devoted to Theodore Parker is, if possible, more awry in its perspective than that devoted to Emerson. We are told that "he liked 'to make people's flesh crawl,'" and that, "Even in his advocacy of social and public reforms, which was strenuous and sincere, he delighted so to urge his cause as to inflame prejudice and opposition against it." Here is a manifest contradiction in terms and an accusation singularly false, Parker having often kept himself in the background in furtherance of some public end. In the same connection we have a statement which is a tissue of mistakes and misrepresentations. It is as follows:

"The immediate reaction of the Unitarian clergy from the statements of his [Parker's] sermon, in 1841, on 'The Transient and Permanent in Christianity,' in which the supernatural was boldly discarded from his belief, was so general and so earnest as to give occasion to Channing's exclamation, 'Now we have a Unitarian orthodoxy!'"

Now, so far was Parker in that epoch-making sermon from boldly discarding the supernatural that Channing wrote regretting that he did not give some clear expression to his belief in the miracles, adding, "His silence under such circumstances makes me fear that he does not believe them." The fact is that he did believe them at that time as historical events, but as belonging to the "transient" part of Christianity, which got from them no "permanent" support. Channing's "Now we have a Unita-

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rian orthodoxy" was no cry of satisfaction over the Unitarian uprising against Parker, but an expression of regret. Unitarianism, he said, "began as a protest against the rejection of reason—against mental slavery. It pledged itself to progress as its life and end; but it has gradually grown stationary, and now we have a Unitarian orthodoxy." He also wrote of Parker: "I trust the account of attempts to put him down is in the main a fiction. Let the full heart pour itself forth."

From the fact that Dr. Bacon passes directly from his account of Parker to some reflections on the relation of the church to slavery, it may be inferred that he was not unaware that Parker had a part to play in this, though mention of it he has none. There is no aspect of the history of American Christianity of which Dr. Bacon writes with so much feeling and passion as of its relation to slavery. He does not make of it a subject by itself, but returns to it from time to time at different stages of his narrative. The general thesis he maintains is, that the conduct of the churches in their concern with slavery was wonderfully fine and brave. There were, of course, individual exceptions, and the whole body of the Southern churches finally pronounced for slavery as a divine institution in the most decisive manner. But, even here, if the manes of the proslavery preachers of the South are not well satisfied with the tribute that is paid to them, they must be exorbitant in their demands. For example: "There seems no reason to doubt the entire sincerity with which the Southern church, in all its sects, had consecrated itself with religious devotion to the maintenance of that horrible and inhuman form of slavery which had drawn upon itself the condemnation of the civilized world." This devout persuasion of the Southern churches that their "peculiar mission" was to "conserve the institution of slavery," as declared by the Southern Presbyterians, is contrasted sharply, as well it may be, with the almost universal anti-slavery sentiment of the Southern churches before 1833, as seen from Dr. Bacon's mount of vision. In the eighteenth century a few instances are given of clerical opposition to slavery, and we are assured that "They are simply expressions of the universal judgment of those whose attention had been seriously fixed upon the subject." But it was in the decade following the adoption of the Missouri Compromise that the American church won its proudest laurels as an anti-slavery organization. "The persistent attempt to represent this period as one of prevailing apathy and inertia on the subject of slavery is a very flagrant falsification of history." Was it not the common practice to take the Fourth of July for an anti-slavery holiday in some New England towns, in Boston several of the churches uniting in a common service? Strangely enough, and yet not so strangely, all things considered, the American Colonization Society is barely mentioned among the anti-slavery forces of the time. This may be because Dr. Bacon, to vary a phrase of Eugénie de Guérin, has a pain in his father's side whenever reference is made to that misshapen darling of his father's heart. Indeed, there is a suggestion of paying off old scores in the whole treatment of the slavery question, and especially of those who showed the pretensions of the Colonizationists to be utterly fallacious and often insincere.

But, if we concede that the few scattered instances of anti-slavery preaching from 1820 to 1830 establish the prevalence of a widespread anti-slavery sentiment in the churches, it becomes all the harder to account for "the Southern apostasy" which Dr. Bacon dates from the year 1833. "Such was the swift progress of this innovation that in a few years, we might almost say months, it had become, not only prevalent, but violently and exclusively dominant in the church of the Southern States, with the partial exception of Kentucky and Tennessee." How to account for this sudden change is a problem to which Dr. Bacon applies himself with easy confidence. He is not of those who feel that "the furious vituperations of a small but very noisy faction of anti-slavery men" are sufficient of themselves to explain the moral revolution, though they were an important factor in the change. Panic terror, caused by the Nat Turner insurrection of 1831, was the most important. Such an explanation, if valid, would prove the utter unreality of the much vaunted anti-slavery sentiment of the preceding period. It takes no account, except a casual mention of the cotton-gin, of the causes which operated in the South to make slavery popular and divine. It does not make plain why "the strange and swiftly spreading moral epidemic" was not confined to the South. "A deep passion of honest patriotism" is set down as the main reason for this; then, too, there was "worthy solicitude lest the bonds of intercourse between the churches North and South should be ruptured."

"Withal, there was a spreading and deepening and most reasonable disgust at the reckless ranting of a little knot of anti-slavery men, having their headquarters at Boston, who, exulting in their irresponsibility, scattered loosely appeals to men's vindictive passions, and filled the unwilling air with clamors against church and ministry and Bible and law and government, denounced as 'pro-slavery' all who declined to accept their measures or their persons, and, arrogating to themselves exclusively the name of abolitionist, made that name, so long a title of honor, to be universally odious."

There is a foot-note to this railing accusation which assures us that the story of Mr. Garrison's life, "as told by his family and friends, is a monstrous falsification," and that "one of the best sources of authentic material for this chapter of history is 'James G. Birney and his Times.'" No mention, however, is made of the fact that, in the history of the anti-slavery conflict, no expression is more classical than Birney's denunciation of the American church as "the bulwark of slavery." The most unassailable position will probably be found somewhere between this extreme and that of Dr. Bacon's eloquent encomium.

It would be a pleasure to follow Dr. Bacon into other parts of the wide field over which he careers so joyously, his trumpet giving no uncertain sound, to whatever onset we are called. The majority of his conclusions would be found sensible and just, especially where principles are involved. Dealing with persons, he is more apt to swing violently to one side or the other, to praise or blame too much. There are points at which the fuller treatment of Walker's 'Congregational Christianity,' Allen's 'Jonathan Edwards,' and Tiffany's 'Episcopal Church' is essential to a good understanding of the course of events. In conclusion there is some discussion of the problem of Christian unity, not without reflections more or less caustic on the absurdities in which this problem has been involved. Dr. Bacon does not think that a quadrilateral of four tremendous sects would be an improvement on the 143 enumerated in the eleventh United States Census. It is a sign of the times deserving notice that any union of Christians not including the Roman Catholics is deprecated by this New England Congregationalist as an unworthy end; and it is another that the Chicago Parliament of Religions is hailed as preeminently a triumph of the most wholesome and beneficent forces working in the body of religion as the history of an eventful century draws onward to its close.

MR. LODGE'S ESSAYS.

Certain Accepted Heroes, and Other Essays in Literature and Politics. By Henry Cabot Lodge. Harper & Brothers. 1897.

This volume contains essays of two different sorts. If, in ignorance of their authorship, we were to confine our attention to those of a literary, critical, and historical character, we should be inclined to pronounce them the work of a clever but somewhat audacious beginner, determined at all hazards to attract the public attention. Published anonymously, they would have attracted notice and aroused some wonder as to their authorship, on account of a vein of boyish sophistry running through them, remarkable less often for its plausibility than its transparency. In his essay on "Certain Accepted Heroes," Mr. Lodge holds up to contempt the literary tradition which makes heroes of Achilles and other classical characters, whom he demonstrates to have been in reality bullies, blackguards, and cowards. In "The Last Plantagenet" his thesis is that Richard III. deserves our admiration as a statesman, and that "in the supreme moment" we sympathize with him and not with his critics and opponents, such as "the respectable Richmond." In "Shakespeare's Americanisms" the argument is pressed with such vigor that it results in seeming to prove that there is no such thing as correct usage in language. In "English Elections" Mr. Lodge maintains that less money is spent on elections here than in England. The reader will find, however, that the verified statistics given relate only to English elections, and that the author's proof is made by his own unsupported assertion that the expenditure in one country is "just about the amount" actually spent in the other. If the ideas and theories which have inspired these essays are not original, their method is very much so; the style is clear, and were they the ventures of an unknown tyro, many a puzzled reader would certainly exclaim, "Well, well! What next?"

But Mr. Lodge is no young and unknown man. He is one of the Massachusetts Senators, a man of mature age, and a successor of Webster and Choate. The volume contains other essays than those just mentioned, which set forth his views on graver matters connected with the commonweal. The book, therefore, must be taken on one side as a literary excursus by a public man of a rather old sort, and, for the remaining essays, as a statement by a Senator representing one of the most important communities in the Union of his opinions on some of the leading questions of the day,

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especially higher education and foreign affairs. In these lies the real interest of the book. They are public declarations by a public man, designed to illuminate and throw into strong relief, not merely the author's view of certain public questions, but his estimate of his own career, position, and relation to them.

Mr. Lodge is a graduate of Harvard, yet in public life he is known as a beneficiary and defender of "machine" politics, as a protectionist, and as a Jingo. Though connected by birth, training, and social life with all the interests and ideas in the community he represents for which his University stands, his career is that of a strict party man, dependent for place on the continued favor of that *quasi* corporation one of the main functions of which is to stifle independence of thought and action, such as a university is designed to foster. In the world to which Mr. Lodge naturally belongs he has, through this circumstance, as he has advanced in power, become gradually less and less at home, until it is mainly by non-political means, such as literature or social life may afford, that he is able to maintain his connection with it. He is, at the same time, one of a small band who reconcile themselves to this situation by cultivating the conviction that only by this sacrifice can they benefit their fellow-men and country according to the designs of Providence. This conviction it is which enables them to claim whatever good they accomplish as their own; the evil that ensues they attribute to the necessity to their high aims of constant coöperation with baser natures. A liberally educated man in such a situation, turning essayist and publicist, would be likely to betray in some way a sensitiveness to the criticism which his attitude must naturally call forth, and such sensitiveness Mr. Lodge does show. Indeed, these essays may be described as a covert *apologia;* any one who desires to understand them must put himself, as far as possible, in the author's position, and bear in mind the powerful impulses to self-exculpation of some sort which alone can explain much of what he says.

The essay on "A Liberal Education" was originally an address, delivered before the Phi Beta Kappa Society at Harvard in 1894. It was reported at the time to have caused surprise among the members of that learned society—why, it is difficult to see, for it is exactly what might have been expected by them from the source from which it came. Though not so in form, it is in substance a defence by the author of himself in the guise of an attack on a body whom he describes as critics of America and American institutions. This is a well-known rhetorical device, and its value depends wholly on the skill with which it is used. Of this the reader will judge for himself. A good illustration of the way in which he employs this weapon is found in the statement that the "national self-assertion" of Jefferson Brick and Elijah Pogram was "infinitely better" than "the opposite spirit, which turns disdainfully even from the glories of nature because they are American and not foreign, and which looks scornfully at the Sierras because they are not the Alps." What he desires to do evidently is to divert the attention of the hearer from the charge brought against himself of being the spokesman of the ideas of Brick and Pogram, and to arouse indignation against the person making the charge, to whom he accordingly imputes a character and motives of the most odious kind. The whole essay is full of remarks about the superiority of Performance to Criticism, which would be rather mysterious without this key. He talks about the work of criticism as if he thought that the true object of a liberal education was to teach the young to do something or other without any critical inquiry into the nature of the means to be employed—a manifest impossibility; and his statement that it was not Criticism that won the battle of New Orleans, though true, does not throw much light on his drift. What he really means here is not that criticism in itself is bad (the whole essay being a criticism of the present management of Harvard and of his audience, that would be out of the question), but that it is bad when directed against himself. The moment that this is understood, the obscurer passages of the essay become perfectly clear. They should be compared with some of those in the essay on Richard III., through which the idea seems to run that if the author can show that the critics of the accepted villain of early English history were mistaken, his own are probably at fault. The chain of reasoning is: Richard III. was criticised as a villain; the facts now show that his critics were wrong, and that he was a statesman; I too have been criticised; this shows that my critics are wrong, and that I am a statesman.

Directly connected with Mr. Lodge's sensitiveness to criticism is another characteristic trait. He evidently in his own mind personifies his country as himself. This substitution of the Ego for the non-Ego throws an enormous amount of light on his method of reasoning in politics. When he wishes to investigate a question of public policy, he is obliged to examine it only so far as to enable him to detect what view of it suits him; the view in question is at once imputed to "America." Whenever he wishes to tell us what America thinks, he tells us what he thinks himself; the "true American" is really no other than the author. Conversely, to be anti- or un-American is to criticise the author. In the same way, of course, "the people" means Mr. Lodge; any one who wants to know their aims, hopes, fears, and desires can very easily ascertain them by ascertaining those set forth in this book. When he denounces as too "abundant" the current criticism of America, what he means is that his own critics are too abundant; when he warns the Phi Beta Kappa that the great danger of the time is that they will undervalue "their country," what he has in mind is the danger that they will undervalue him. This patriotic identification runs through the essay on what he calls "Our Foreign Policy." In it he advances the proposition, which no one is likely to dispute, that the United States has a distinct historical foreign policy. He then describes a Jingo foreign policy of his own, calls it "ours," and pronounces it to be the true American policy; the inference being that no true American is at liberty to criticise him for stating it.

The fact that public men, whether in Church or State, gradually come to identify themselves with what they represent, is well known, but we have never met with so remarkable an instance of it as in Mr. Lodge's book. Were his subordination to himself of the State more veiled, it would be rhetorically more effective, but it seems to spring from an uncontrollable tendency. The author has gone far beyond "L'État c'est moi," and identifies with himself not merely the United States, but a whole hemisphere. It is on the truth of this implied premise that his conclusions really depend. If he is right, the future of the western half of the world is bound up in his own, and it is natural enough that he should think his foreign policy more important than that of Washington, and should seize the opportunity afforded by the invitation of his University to lecture it on its hostility to and ignorance of the true American view of the higher education. In the end we see very plainly how Mr. Lodge's critical is connected with his political position. A statesman's power must rest on the support of those who think him a patriot, and not on the favor of those to whom what he calls a patriot is nothing more than a bully or an egotist.

LAND POWER AND SEA POWER.

The Effect of Maritime Command on Land Campaigns since Waterloo. By Major C. E. Callwell, R.A. With Maps and Plans. Charles Scribner's Sons. Pp. 380.

Major Callwell's book is in the nature of a supplement to Captain Mahan's brilliant work on the influence of the Sea Power. Taking up events where Mahan dropped them, at the fall of Napoleon, an outline is given of the wars waged since that time in which naval power played a part.

It is not strange that military men should feel the impulse to continue the story, though the effect of doing so may not turn out to be quite what is intended. It may be questioned whether Captain Mahan was not as wise in choosing the limit of his work as he was able in its presentation. He covered the period of the great naval wars when sailing ships were at the height of their glory and romance, when the old seamanship fascinated the imagination, and when great fleets rivalled land armies in the hosts of combatants engaged. Left where Mahan left it, the effect was a most stirring one, and the reader was persuasively induced to leap to the conclusion that great peoples should rival each other in building great navies as sedulously as they have run the race of turning ordinary standing armies into armed nations. When, however, the argument is applied to a long list of great and petty conflicts of modern times, the intellectual process results in a certain amount of disillusion. We find ourselves returning to the older opinion that, for nearly all the nations of the world, a navy is only ancillary to the army, with a partial and exceptional rôle to play; that Continental Powers have not been unwise in avoiding the enormous burdens which the building of great fleets would add to their budgets; and that it is doubtful if any nation can be at once a great land and sea power. There is a limit to the expenditure for military purposes which even the richest nation can make. There is also a limit to the extent to which it can saddle the cost of its present armaments and wars upon posterity. More than one European Power is perilously near the brink of insolvency, and the gravest question which living statesmen have to meet is this of the extent to which public debts can be increased if the necessity shall arise to meet the cost of a great war. Everybody knows that this consideration is

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perhaps the most potent in preserving the general peace, even at the cost of many a sacrifice of national pride and interest.

Before yielding to the impulse to try to rival Great Britain upon the ocean, statesmen of other countries will carefully analyze the asserted influence of dominant sea power on land operations. Major Callwell's book, by the very extent of its claims, tends, as we have said, to weaken the effect of the more plausible general argument which Captain Mahan had so well put. He claims for naval armaments the credit of success when their work has been the convoy of provisions as much as if they had won a battle between fleets. An improvised flotilla on a river or a gathering of private armed vessels in the Ægean Sea helps the theory as well as the formal array of ironclads. It is hard to say why the laying of a common pontoon bridge or using a flatboat ferry may not be called a naval operation and be cited also to show the influence of sea power upon land operations. There is a certain degree of truth in all this, but the truth is not found in the implied conclusion that great navies are a necessity to modern nations. We are led to discriminate, and to separate the operations of war which call for fleets from those in which some inferior or temporary use of water transportation may be useful. The uses of these last are interesting, but it is not worth while to claim that they show the advantage a great nation has in being dominant in sea power.

To "rule the waves" properly means to be superior in organized squadrons of ships-of-war, as Great Britain now for some generations has been. What would be the consequence of France, Germany, or Russia trying to excel her in this respect? If done at all, it must be thoroughly done. Half measures are worse than none. If the naval supremacy is to be taken from England, her rival must be prepared to beat her in number of ships and in their fighting efficiency at all times and places. Napoleon, by combining the fleets of France and Spain, succeeded in sending to sea more ships and guns than England could give Nelson, but Trafalgar proved that this was not enough. The fact is, it is doubtful if any of the great Continental peoples of Europe takes kindly to the sea.

Then England herself is the best proof that even the richest nation cannot stand the strain of trying to lead in armaments both by land and sea. It was only the other day that the *Spectator* said that England frankly disclaims the wish or the ability to land on a foreign shore an army large enough to be seriously formidable to a powerful neighbor. Her naval power is in chief measure a defensive power. The old name of "wooden walls" truly showed that it grew out of her insular position originally, and has progressed by the action and reaction of her colonial policy. Because she was strong on the ocean, she successfully planted colonies when others failed; and because she nourished many and distant colonies, her fleets were increased and made stronger and stronger. So long as wars are waged, dominance in ships will be a necessity of British policy, and whoever would rival her in it must calculate upon going beyond not only all she has hitherto done, but all that her wealth would make possible in a further struggle for leadership. She now acts on the policy of being able to put in commission a heavier naval armament than any two of her possible rivals could do. She thus provides for any probable combination against her, for it would be a very strange conjuncture of European affairs in which she could not find one ally out of three great Powers.

This condition of things is fortunately one that tends powerfully to preserve the peace of the world. The dominance of the seas is not an end in itself, but a means to an end. The great peaceful mercantile commerce of the world, and leadership in it, are of capital importance to the richest commercial nation of the Old World. She could greatly annoy any opponent, but a conquest such as France inflicted upon Prussia at Jena, or Germany upon France at Sedan, is wholly beyond her power. She knows this so well that it never enters into her plans. It was the combination of all Europe against Napoleon's unbridled ambition that made a Waterloo possible, and there is little danger of the rise of such another conqueror.

But it is not only true that a great naval power cannot afford to be also the organizer of vast land armies: there is a limit soon reached in the possibilities of transporting armies to distant shores. Even when England and France united in the invasion of the Crimea, the army that fought at the Alma bore no proportion to the military strength of Russia. Russia's fatal weakness was that she had aspired to be a naval power, and had just fleet enough at Sebastopol to commit her to fighting the duel out at that remote outpost. Had she been without it, and tolled on her adversaries into the steppes of southern Russia, a very different story of that war might have been written. It was the point of honor to protect her few ships and dock-yards in the Black Sea that proved her ruin. A great naval power may land a comparatively small army almost where it will, but when the small army advances into the interior, it meets a large one and retreats to the cover of its ships or is captured. The boot is then on the other foot, and the theme of an entertaining book would be the importance of land power to the ultimate success of naval incursions.

History, then, seems fairly to teach the comfortable doctrine that it is not given to a colonizing nation to be at once a great sea and land power, and that this natural determination of the direction of its energies tends to preserve the peace of the world by making commerce its supreme material interest, as well as by making it unable to rival a Continental power in the concentrated weight of military strength upon the land. Under these circumstances, in spite of the most taking of Jingo essays, practical statesmen in Continental nations will conclude that they find no call to exhaust their exchequer in chase of the will-o'-the-wisp called Dominance of the Sea Power.

In his general outline of recent military history Major Callwell is clear and interesting, with one exception, which will go far with American readers to discredit the whole work. The sketch of our civil war is written from the standpoint of the prejudice and very imperfect knowledge of 1866, and must be regarded as a burlesque in its characterization of men and of events. A serious writer owes it to himself to keep more abreast with the progress of investigation and discussion.

Bertrand du Guesclin: His Life and Times. By Enoch Vine Stoddard, A.M., M.D. Illustrated. G. P. Putnam's Sons. 1897.

It is an observation of Henri Martin that when the Middle Ages were regarded as all alike, Bertrand du Guesclin was erected into a type of the chivalrous knight. The truth is, on the contrary, that his influence tended to destroy the French chivalry of his day, and to substitute for the hero of the tournament the professional captain of Renaissance times. His manners from childhood resembled those of, let us say, Bayard little more than the manners of Father Damien (depicted by Stevenson in his open letter to the Rev. C. M. Hyde) resembled those of the conventional "plaster saint." He disconcerted his parents by extraordinary roughness of demeanor and peasant tendencies. Among the great men of France, he was second only to Mirabeau in plainness of feature. He was not a native of the Île de France. He had an apparently falling cause to support. With such long odds against him, the degree of his force, determination, and bravery can be measured only by a detailed examination of what he accomplished for himself and his country. He did more than win the Constable's sword, in spite of court opposition, and wield it with distinction under circumstances which would have taxed the address of Turenne. He was one of the chief agencies in the achievement of French nationality; and ever since the process of consolidation has been understood, his countrymen have assigned him a place next and close to Joan of Arc among the worthies of the Hundred Years' War.

Dr. Stoddard's sketch of Du Guesclin's career is, with the exception of a short chapter on social conditions in the fourteenth century, occupied with its hero's own undertakings, to the exclusion of political issues in their wider sense. Its avowed aim is to disentangle the Constable from "the influences of an inadequate estimate of the actual social and political conditions of his time, and from the false conceptions of character which naturally arise from the distance in time between the living present and remote past, as well as from the distortion produced by the roseate mists of a romantic atmosphere which envelop it." For our own part, we should be disposed to leave aside this somewhat indistinct definition of purpose to say that Dr. Stoddard has prepared for popular use a narrative that combines sufficiency of biographical information with a full measure of biographical sympathy. The writer seems to us to belong to a class which we only wish were larger—the class of men who, without being trained historians, are moved by the events of distant centuries to undertake some special study in them. The interests of history suffer when historical reading is held to be the property of a close corporation. The amateur may fall into an occasional slip which in the professional writer would be heinous, without incurring quite the same censure. One is only gratified that his tastes lie in the right direction. We state our impression that Dr. Stoddard is a volunteer historian, because, without habitual inaccuracy, he once in a while errs in a fashion that marks him off from students who have served an apprenticeship. For instance, on the last page of the preface he styles Cuvelhier, one of his chief authorities, a Troubadour, and then more correctly, in the first line of chapter I., a Trouvère. But a determining proof of inexperi-

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ence is the following account of the Jacquerie:

"The occurrence at this time of what is known as the 'Insurrection of the Jacquerie' introduced a startling element into affairs. This was an uprising aimed against the nobility, and was led by one Jacques Bonhomme (James Goodman). This insurrection was mainly participated in by the lowest and most ignorant orders of society. The ravages committed were not confined to any class, but were equally violent and destructive among all conditions of society. Like all movements of a similar character by an ignorant populace, the effort was a failure, and those concerned in it were dispersed by the organized effort of the intelligent classes. Its end was hastened by its excesses, which united the better elements of society in suppressing it."

In a critical age this identification of the proverbial Jacques Bonhomme ("Jacques Bonhomme a bon dos, il souffre tout") with an individual leader, illustrates the process by which folklore is begotten and extended. In comparison with this mistake, Dr. Stoddard's failure to dilate satisfactorily on the peasant revolt is less glaring. Among other marks of the novice in setting forth French history, we may mention an arbitrary use of accents, or, rather, their omission from many vowels with which they belong if French forms are not to be frankly discarded.

The modern biographer has only to present facts in dealing with Du Guesclin. He has few judgments to revise. One seldom encounters a case where the opinion of contemporaries has endured till now without greater modification. As with Joan of Arc, the sources are full and the literature excellent. Dr. Stoddard has fortified himself by careful reference to the chief authorities, and if we have treated some features of his work rather slightingly, we can commend its main outlines with heartiness. Probably the most important consideration which he urges is that Du Guesclin was far from being a mere leader of *coups de main*, and a champion against such knights as Sir Thomas Canterbury and Sir William Brambourg. He was a strategist superior in tactical skill to the best of the English, even superior to the veteran Sir John Chandos. "Common sense, not aphorisms drawn from the tournament, guided his campaigns. He would fight if necessary, but was just as ready to reach his goal by craft as by hard blows." Yet how terrible he was in person, the vogue of his proud battle-cry shows. "Notre Dame, Guesclin" almost drove "St. Denis" out of the field.

In specifying what seem to us Dr. Stoddard's best chapters, we should give praise to his account of the reverses which Du Guesclin suffered, especially Auray and Navarrete. In both cases where conspicuous failure fell to his lot, his judgment had been overruled, and the large ransoms immediately raised to redeem him prove how indispensable he had made himself to his employers, whether French or Spanish. The fourteenth century comes in for more copious abuse than any other mediæval period, and is usually made to suffer by comparison with the age immediately preceding it. So regularly is it decried that one is tempted to plead a little in its behalf. Its love of splendor and luxury did more for the revival of literature and the arts than any amount of scholastic philosophy had been able to effect; it suffered untold misery from pestilence; it revealed marked democratic sentiments; and, finally, it furnished a small quota of notable men. Among these Du Guesclin looms up well, and the three hundred pages which Dr. Stoddard devotes to him are none too prolix.

Studies in Psychical Research. By Frank Podmore. M.A. G. P. Putnam's Sons. 1897. 8vo, pp. 458.

This pleasant volume may be recommended to those who desire to inform themselves concerning the progress of psychical research since the publication of 'Phantasms of the Living.' It must be acknowledged that in the meantime the reasons for believing in something which may vaguely be called telepathy have been considerably strengthened. This has, in part, been due to the influence of facts already in print before that publication, but which had not yet been sufficiently digested even by those who knew them best. Among the corroborations the first to be mentioned is the enlarged census of hallucinations. It is true that this did not strictly conform in its scheme to the logical requisita—so much so as to bring its authors in some quarters under suspicion of dreading to meet the facts face to face; and, in consequence of its defects, the new census leads to no decisive conclusion. Yet it was certainly an improvement upon the first one, and did contribute something to the evidence for telepathy. But that which has strengthened the case much more has been the multitude of experiments, mostly unreported, which have been undertaken of late years. Almost everybody, roughly speaking, who has been interested in the subject, has made such experiments for himself. These experiments, too, have often been conducted with a measure of good sense, not in mechanical routine (which is as unfavorable to any other mental phenomena than those of fatigue as can be), but with some appreciation of the style in which telepathy, granting it to be a real action, appears as a matter of fact to operate. The results of the best of these experiments have usually afforded what appear to be indications, though extremely slight ones, of some tendency to something like telepathy. Now it was precisely such very slight phenomena, occurring with a certain frequency, that were wanting a dozen years ago to bridge the chasm between the ordinary course of nature and the apparently supernatural. In the third place, the decade has not been altogether barren of striking phenomena suggesting telepathy, which, though less probative than the more ordinary results just mentioned, yet, as being open to experimental tests, are infinitely more so than all the ghost stories that ever were told. The striking phenomena can amount to nothing until they are welded into continuity with ordinary experience. Finally, the very simple mechanical philosophy which was in high vogue still a dozen years since, though it had already been weakened by physical investigations, has now suffered serious dilapidations. It is now doubtful whether the conservation of energy can be regarded as the original and ultimately fundamental law that lies hidden beneath the corner-stone of the universe. The hypothesis which it behooves science provisionally to adopt is not in every case the most probable theory.

One source of pleasure in reading Mr. Podmore's present book is that, from beginning to end, there is scarcely a decided flaw in his inductive reasoning. He judges of a conclusion, not by his inclination to think one way or the other, nor by any rule of thumb, but by the necessities of the case. The general plan of the book is to proceed from beliefs which the author refutes or only partially accepts, first to those which seem to him undeniable, and finally to those which try his faith. The first chapter sketches the history of the movement in psychical research. The second, upon "Spiritualism as a Popular Movement," shows the extravagant hardihood of the credulity of the spiritualists of the last generation. The next chapter criticises the experiments of Thury and Gasparin, of Dr. Hare, of Lord Lindsay, of Crookes, of Stainton Moses, and of Zöllner. The next chapter shows how the more severe investigations of the Society for Psychical Research refuted apparent phenomena of like description, sometimes identical. Chapter v. explodes Poltergeists. Chapter vi. shows how the Society exposed Madame Blavatsky's fraud. It concludes with these words:

"Of the later history of the Theosophical movement, and of the revelations made by Mr. Edward Garrett in 'Isis Very Much Unveiled,' it is not necessary to speak here. And it would be rash to prophesy even now—notwithstanding all the damning evidence of fraud, notwithstanding the loss of the unique personality of the foundress—that the movement is near dissolution. To most men who have given themselves over to a false belief, there comes a time when the ears are deaf and the eyes are closed and the heart is hardened, so that they will not believe even the testimony of the false prophet against himself. For are there not, as we have seen, black magicians and other powers of darkness who may transform themselves into the likeness of angels of light? With such men and against such a contention, argument is no longer even possible. *Discipiantur.*"

With chapter vii. the constructive part of the book begins. Experimental Thought Transference is rightly taken up first, since it must form the logical basis of the whole doctrine of telepathy. The results of the experiments are very slender, and any one series is quite inconclusive. The circumstance that two minds of the same level living constantly together will, under given circumstances, be apt to notice nearly the same sequence of ideas, is left out of account. But then, on the other hand, were such phenomena more than just discernible in the long run, they would stand in flat contradiction to the ordinary course of experience. Their slightness is thus negative evidence of the veraciousness of the effects.

Telepathic hallucinations are next taken up. What the judicious reader will think of this chapter will naturally and logically depend upon the impression made upon him by the direct experiments. If these, upon the whole, can be considered as establishing telepathy as a real phenomenon, however slight it may ordinarily be, this conviction will be drawn upon to explain the highly intensified phenomena narrated in this chapter. In regard to hallucinations, it is to be remembered that while most men never have them at all, many others have so lively a visualizing power that they may be said to live amidst hallucinations all their lives. Others, such as many painters and chess-players, have ordinarily no hallucinations about ordinary things, yet habitually behold as real the imaginary objects concerning which their brains are chiefly exercised. It is probably mostly among men of this intermediate class that visions of dear friends occur at times when their hearts are excited, whether through ordinary or telepa-

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thic channels. Ghosts are next considered, and strong reasons are shown for believing them to be merely hallucinations. Haunted houses is the next topic. Nothing is said about the great number of houses which are inhabited or frequented by tramps and squatters. In the first case mentioned in this chapter, a Miss Laurence was going up stairs:

"When she reached the second-floor landing, she saw a cotton skirt, of a lilac shade and indefinite pattern, disappearing round the bend of the stairs leading to the top floor. Supposing it to be the housemaid, she called to her; and the housemaid appeared from a door close to her on the second floor. The only other servant was the cook, who was down stairs. Miss Laurence told the housemaid of her experience, and the housemaid replied, 'Oh, that's nothing, miss; I often see a skirt go round that corner.' "

Now is it natural the housemaid should think that "nothing," unless she knew it was a natural appearance? It was a house in Hyde Park Place; and intruders into city houses generally pass from one to another by the roofs. It often happens.

The author next considers Premonitions and Previsions. Here we meet with a number of stories marked by all the general characters of those relating to telepathic hallucinations. But the difference is, that these are not backed up, as those were, by experiments. Nobody has experimented upon premonitions and previsions, simply because the ordinary course of life has too thoroughly prejudiced everybody against any such thing. Yet it is hard to say how prophecy runs more counter to experience than does telepathy. It is, however, interesting to see that Mr. Podmore draws back before prevision, and wishes to consider this class of events as chance coincidences.

The next chapter, upon Secondary Consciousness, which has no obvious connection with psychical research, seems to be inserted merely as an introduction to the final chapter, which relates to Impersonation, Obsession, and Clairvoyance. It is the clairvoyance which particularly belongs to the questions here considered. As these phenomena, real or fraudulent, stand at present, they are too isolated to be brought under the dominion of science until further research shall discover other phenomena bridging the gap.

Sweet Revenge: A Romance of the Civil War. By F. A. Mitchel. Harpers.

Hell fer Sartain. By John Fox, jr. Harpers.

From the Land of the Snow Pearls: Tales from Puget Sound. By Ella Higginson. Macmillan Co.

Perennial as the pension list, the war romance appeals not less directly to the forbearance of the public. But the purest patriotism must find it difficult to justify the increase, at this late day, of both these burdensome results of our civil conflict. In its construction the war romance follows simple and unvarying lines. The hero, whose hurts are healed by the maiden of fiercest Southern sympathies, reveals his connection with the Northern army and his undying passion for herself. She flouts and insults him. The two armies manœuvre in the background. There is much mutual saving of life on the part of the lovers, and the curtain falls on a union of problematic happiness. 'Sweet Revenge' departs in no important particular from the accepted traditions, but some uniqueness may be allowed to its scenes of guerilla warfare, which are of a diverting improbability. The author's military titles afford, together with his book, satisfactory proof that with him the sword was mightier than the pen.

The well-sung Southern mountaineer has found in Mr. John Fox his latest and not least competent chronicler. Under a title of rather unjustifiable luridness, Mr. Fox presents ten sketches of life in that Cumberland Gap which he knows so well. Slight in form, they afford no opportunity for the display of constructive skill, but in accurate reproduction of dialect and custom, in swift and successful characterization, they leave little to be desired. "Courtin' on Cutshin" is "courting as she is wrought" along many a creek and in many a cove of the Southern Appalachians. The mountain white has already undergone apotheosis and vilification in turn; that he is a man who can see a joke, who can even originate one, has been left for Mr. Fox to bring out. Other resources than those of dialect are shown in the effective English of "The Purple Rhododendron." The theme is a pretty one, and the flower may serve Virginia lovers as a test of devotion; but any one who has seen its acres of bloom mantling the shoulders of Roan or Craggy in North Carolina, will be inclined to doubt its entire fitness for the rôle of American edelweiss.

The Puget-Sounders are unmistakably people of like passions with ourselves; their remoteness is merely geographical. Nothing is more clearly revealed in Miss Higginson's book than their affinity with New Englanders—Miss Wilkins's New Englanders. Theirs is surely the land whither have strayed the wandering sons and derelict lovers of Miss Wilkins's widows and maids. The New England fibre has somewhat coarsened, the dialect roughened, as indicated on Miss Higginson's page; but the Christmas cranberry-sauce still casts its heart-softening radiance over family reunions in the valley of the Willamette. The people of the West have recently shown symptoms of a revolt against their dialect writers. The uncouth representations of their speech—the "choos," "yuhs," and "hunh unhs," which affront the eye more than the ear, they have suffered in silence. But Nebraska has risen up to protest against Octave Thanet's imputation that "Ma" is the ordinary filial utterance within her borders. "Ma" is, however, a pleasing and decorous form of address compared with that in vogue with the Puget-Sounders. Can a people poetic enough to speak of their mountains as Snow Pearls profane the parental relation by the hideous monosyllable "Maw"? The question is not one with which a stranger may safely intermeddle. Miss Higginson evidently shares George Moore's recently expressed conviction that "the sadness of life is the joy of art." Most of her stories wail themselves out in minor cadences—the deserted maiden, the jilted lover, the ingrate child. Something too much of this, one is tempted to cry out in the presence of these numerous and familiar sorrows. It is no slight proof of the author's skill that she has been able to invest with so much interest her rather trite motives.

The Brontës: Fact and Fiction. By Angus M. Mackay, B.A. London: Serviss & Paton; New York: Dodd, Mead & Co. 1897. xii, 187.

This important addition to Brontë literature derives its value, not from fresh information conveyed as to the Brontë family, but from its able exposition of fiction claiming to be truth, and from the light it throws upon the life and writings of the author of 'Jane Eyre.' It consists of two essays. The second, the longer—"A Crop of Brontë Myths"—is an expansion of one which had already appeared in the *Westminster Review.* It deals with Dr. William Wright's book. Few that read it will not agree "that the facts set forth . . . will carry complete conviction with them, and that those who possess 'The Brontës in Ireland' will henceforth merely treasure it for what it is—one of the curiosities of nineteenth-century literature." The general acclaim with which this book by Dr. Wright was received, and the several editions through which it has passed, must now be held as a warning to critics and the public to let no name, no apparent honesty of purpose, or protestations of care in the collection of materials by an author, dull vigilance in the comparison and testing of statements and dates and nice weighing of likelihoods and possibilities.

If the second essay is destructive, the first—"Fresh Light on Brontë Biography," a charmingly candid and intelligent piece of writing—is essentially constructive. It deals with what Mr. Mackay entitles "Charlotte Brontë's Secret"—a secret which the appearance of Mr. Shorter's book, written with the sanction and assistance of Mr. Nichol, renders it desirable to explain. Mr. Shorter's views regarding inferences to be drawn from passages in Charlotte's life are well summed up by Mr. Mackay as: "The story is not true; but if it were true, it would be discreditable." Mr. Mackay has gone far to establish his thesis that "The story is probably true, but if true is not discreditable"; and, with him, while feeling for and understanding Charlotte Brontë the more, we love and esteem her none the less.

"Charlotte Brontë's writings have proved a palimpsest, and scholars have from time to time hinted of the older sentences they could discern beneath the present characters. More recently there have been signs that hints are to be replaced by innuendoes, and I have therefore endeavored to restore the whole of the old text as far as it is still decipherable. It turns out to be a tragedy which for human interest equals anything in the novels, and which cannot but render those who peruse it wiser and stronger. Its central figure is Charlotte herself, as noble and brave a heroine as any which her imagination created. We see an acute sensitiveness which attracts our pity, wedded to a dauntless fortitude which compels our admiration. We see her sore wounded in her affections, but unconquerable in her will. The discovery of the secret of her life does not degrade the noble figure we know so well; it adds to it a pathetic significance."

This is as thoughtful an essay as has come into our hands for some time. We light upon sentences such as the following: "It is needful to remember that persons of strong intellect are apt to vindicate their right to freedom of thought by adopting some other opinions than those offered by their environment." "He taught her the sweet and tranquil pleasures of an affection which is almost more precious than love." "The flame, it would seem, had already passed on her, and left behind nothing that was inflammable." Respecting Anne Brontë's genius we read: "Upon those bright twin stars [Char-

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lotte and Emily] many telescopes are turned, and then there swims into the beholder's view this third, mild shining star of the tenth magnitude, which otherwise would have remained invisible." While in no degree concerned to defend the character of Bramwell Brontë, we cannot take Mr. Mackay's view that his letter to Hartley Coleridge, which appears on page 120 of Mr. Shorter's book, exhibits him as "capable of the worst which has been imputed to him."

We unhesitatingly recommend this little book.

BOOKS OF THE WEEK.

Adam, James. The Republic of Plato. Cambridge: University Press; New York: Macmillan. $1.25.
Adams, W. I. L. Sunlight and Shadow: For Photographers. Baker & Taylor Co. $2.50.
Adcock, A. St. J. East End Idylls. London: James Bowden; New York: M. F. Mansfield. $1.25.
Aldrich, T. B. Prose and Poetical Works. 8 vols. Boston: Houghton, Mifflin & Co. $12.
Alger, A. M. A Treatise on the Law in Relation to Promoters and the Promotion of Corporations. Boston: Little, Brown & Co.
Allen, Prof. A. V. G. Christian Institutions. Scribners. $2.50.
Among the Dunes. F. T. Neely. 50c.
Andrews, Mrs. Gwendolen F. The Living Substance as Such, and as Organism. Boston: Ginn & Co.
Asbjörnsen, P. C. Fairy Tales from the Far North. A. C. Armstrong & Son. $2.
Austin, O. P. Uncle Sam's Secrets: A Story of National Affairs for the Youth of the Nation. Appletons. 75c.
Bacon, E. M. Chronicles of Tarrytown and Sleepy Hollow. Putnams. $1.25.
Baker, Rev. C. R. Prayers for the Christian Year. Whittaker. $1.
Barlow, Jane. Irish Idylls. Dodd, Mead & Co. $2.
Beman, Prof. W. W., and Smith, Prof. D. E. Famous Problems in Elementary Geometry. Boston: Ginn & Co.
Björnson, B. Captain Mansara, and Mother's Hands. Macmillan. $1.25.
Burdick, Prof. F. M. The Law of Sales of Personal Property. Boston: Little, Brown & Co.
Chambers, R. W. The Mystery of Choice. Appletons. $1.25.
Child, F. S. A Colonial Witch. Baker & Taylor Co. $1.25.
Clover, S. T. Paul Travers's Adventures. Chicago: Way & Williams. $1.25.
Conkling, A. R. City Government in the United States. 3d ed., revised. Appletons. $1.
Connery, T. B. That Noble Mexican. F. T. Neely. 25c.
Conway, Prof. R. S. The Italic Dialects. 2 vols. Cambridge: University Press; New York: Macmillan. $7.50.
Coz, Mme. V. le. Sans Mari. Paris: Colin & Cie.
Cromarty, Deas. When Hearts Are Young. London: James Bowden; New York: M. F. Mansfield. $1.
Dakin, Dr. W. R. A Handbook of Midwifery. Longmans, Green & Co. $4.50.
Dawson, A. J. God's Foundling. Appletons. $1.
Dilworth, J. A. B. Free Banking a Natural Right. Continental Publishing Co. $1.
Dole, Rev. C. F. The Coming People. T. Y. Crowell & Co. $1.
Douglas, Amanda M. The Children at Sherburne House. Dodd, Mead & Co. $1.50.
Drake, S. A. On Plymouth Rock. Boston: Lee & Shepard. 60c.
Estébanez, Joaquin. Un Drama Nuevo. W. R. Jenkins. 35c.
Eve, G. W. Decorative Heraldry. London: Bell; New York: Macmillan. $3.50.
Fisher, Prof. Irving. A Brief Introduction to the Infinitesimal Calculus. Macmillan. 75c.
Fletcher, Horace. Happiness as Found in Forethought minus Fearthought. Chicago: H. S. Stone & Co.
Ford, Mary. History of Rome. Whittaker. 75c.
Foss, S. W. Dreams in Homespun. Boston: Lee & Shepard. $1.50.
Fouqué, F. de la M. Undine. Macmillan. $2.
Fuchs, Julius. Kritik der Tonwerke. Leipzig: Friedrich Hofmeister.
Gates, Prof. L. E. Selections from the Prose Writings of Matthew Arnold. Henry Holt & Co. 90c.
Gordon, Julien. Eat Not Thy Heart. Chicago: H. S. Stone & Co.
Crow, Prof. C. L. Maldon and Brunnanburh: Two Old English Songs of Battle. Boston: Ginn & Co.
Hardy, Mrs. A. S. The Hall of Shells. Appletons. 60c.
Hennessy, R. B. Tales of the Heart. Meyer Bros. & Co.
Hill, C. T. Fighting a Fire. Century Co. $1.50.
Hird, Dennis. In Search of a Religion. Putnams. $1.25.
Holbrook, Dr. M. L. Stirpiculture. New York: M. L. Holbrook & Co.
Irving, Washington. Astoria. [Tacoma Edition.] 2 vols. Putnams. $6.
James, Henry. What Maisie Knew. Chicago: H. S. Stone & Co.
James, Rev. Fleming. The Message and the Messengers. Whittaker. $1.25.
Jokai, Maurus. Peter the Priest. R. F. Fenno & Co. $1.25.
Lanciani, Prof. Rodolfo. The Ruins and Excavations of Ancient Rome. Boston: Houghton, Mifflin & Co. $4.
Lang, Andrew. The Pink Fairy Book. Longmans, Green & Co. $2.
Le Gallienne, Richard. If I Were God. T. Y. Crowell & Co. 50c.
Madden, D. H. The Diary of Master William Silence: A Study of Shakspere and of Elizabethan Sport. Longmans, Green & Co. $4.
Magee, L. J. Songs after Work. A. D. F. Randolph & Co.
Manacéine, Marie de. Sleep: its Physiology, Pathology, Hygiene, and Psychology. London: Walter Scott; New York: Scribners. $1.25.
Nall, W. G. Elementary Latin-English Dictionary. Macmillan. $1.
Nicholson, William. An Alphabet. R. H. Russell. $1.50.
Oliphant, Mrs. William Blackwood and His Sons: Their Magazine and Friends. 2 vols. Scribners. $10.50.
Optic, Oliver. Pacific Shores. Boston: Lee & Shepard. $1.50.
Palmer, Prof. G. H. Self-Cultivation in English. T. Y. Crowell & Co. 35c.
Pelletreau, W. S. Early Long Island Wills of Suffolk Co., 1691-1703. Francis P. Harper.
Penniman, Prof. J. H. The War of the Theatres. Boston: Ginn & Co. $1.
Perry, R. R. Common-Law Pleading: Its History and Principles. Boston: Little, Brown & Co.
Peters, Rev. M. C. The Great Hereafter. New York: J. A. Wilmore & Co.
Reflections of a Bachelor. J. S. Ogilvie Publishing Co. 50c.
Reyner, E. Free to Serve: A Tale of Colonial New York. Boston: Copeland & Day. $1.50.
Ross, Clinton. Chalmette. Philadelphia: J. B. Lippincott Co. $1.50.
Ryan, C. S. Under the Red Crescent: Adventures of an English Surgeon at Plevna and Ezeroum. 1877-78. Scribners. $3.
Sabatier, Auguste. Outlines of a Philosophy of Religion based on Psychology and History. James Pott & Co. $2.
Schmid, D. William Congreve: Sein Leben und seine Lustspiele. Leipzig: W. Braumüller.
Shakespeare (William). From the British Museum Catalogue of Printed Books. London: William Clowes & Sons.
Sherman, F. D. Little-Folk Lyrics. Illustrated. Boston: Houghton, Mifflin & Co. $1.50.
Sidney, Margaret. Phronsie Pepper. Boston: Lothrop Publishing Co. $1.50.
Smith, G. G. The "Spectator." No. 1 to No. 80. Vol. I. Scribners. $1.50.
Steel, Flora A. In the Permanent Way. Macmillan. $1.50.
Stories from the Arabian Nights. Boston: Houghton, Mifflin & Co. 40c.
Sullivan, J. F. The Flame-Flower, and Other Stories. London: Dent; Philadelphia: J. B. Lippincott Co. $1.50.
Swett, Sophie. Tom Pickering of 'Scutney. Boston: Lothrop Publishing Co. $1.25.
Tchertkoff, Vladimir. Christian Martyrdom in Russia. London: Brotherhood Publishing Co. 25c.
The Ian Maclaren Calendar. Dodd, Mead & Co. $1.
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The Love Affairs of Some Famous Men. F. A. Stokes Co. $1.50.
The Maiden and Married Life of Mary Powell (Afterwards Mistress Milton), and the Sequel Thereto, Deborah's Diary. London: Nimmo; New York: Scribners. $2.25.
The New-Era Union. Denver: Chas. W. Caryl.
The Roger Williams Calendar. Providence: John Osborne Austin. $5.
The Stevenson Song-Book. Scribners. $2.
The Story of an Irish Sept. London: J. M. Dent & Co. $4.
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Thompson, Prof. S. P. Light, Visible and Invisible. Macmillan. $1.50.
Van Dyke, Henry. The Poetry of Tennyson. [Cameo Edition.] Scribners. $1.25.
Vernois, Gen. J. von Verdy du. With the Royal Headquarters in 1870-71. Vol I. London: Kegan Paul, Trench, Trübner & Co.; New York: Scribners. $3.
Ward, James. Historic Ornament: Treatise on Decorative Art and Architectural Ornament. Scribners. $3.
Waring, Col. G. E. Whip and Spur. Doubleday & McClure Co. $1.
Warner, C. D. Being a Boy. Boston: Houghton, Mifflin & Co. $2.
Warner, Rev. B. E. The Facts and the Faith. Whittaker. $1.25.
Waterloo, Stanley. The Story of Ab. A Tale of the Time of the Cave Men. Chicago: Way & Williams.
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